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GUIDE TO NEPAL

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By

Major J. H. ELLIOTT, M.B.E.

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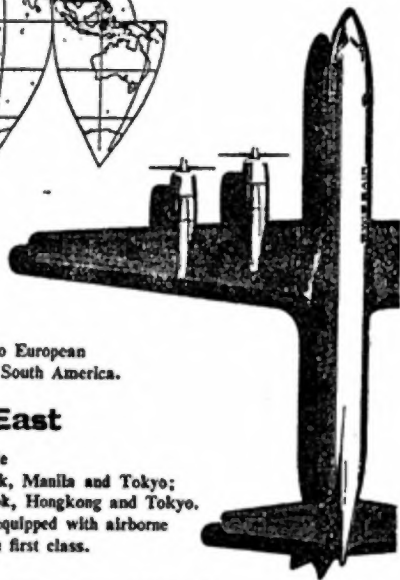
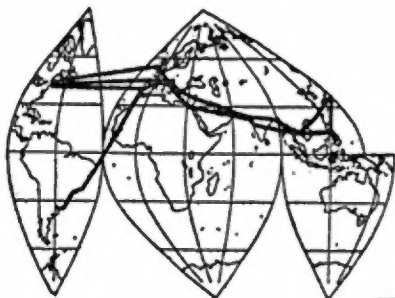
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DAW AYE MYINT

IN MEMORY OF THE WONDERFUL DAYS AT KANBE



Their Majesties the King & Queen of Nepal

Telegrams
- Souvenir -
Indian Embassy Nepal



H.M. The King of Nepal
Principal Private Secretariat

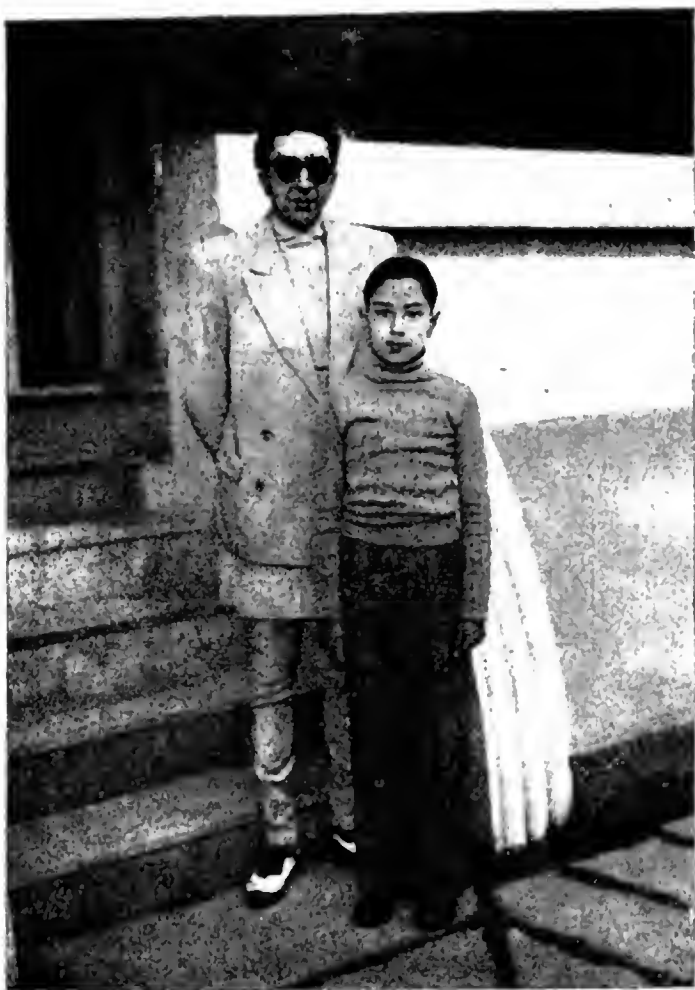
Royal Palace,
Nepal.

Message of His Majesty

The King of Nepal

In to-day's world of scientific progress, it has become vital in a special sense to develop and maintain peace and mutual goodwill between man and man. There is no doubt that mutual meetings and conversation among people from different countries can be of considerable help in this great work. May this book too prove helpful in this direction!

W. P. Thapa



H. M. the King of Nepal & H. R. H. the Crown Prince

Biography of H. M. the King

His Majesty King

Mahendra Bir Bikram Shah Deva of Nepal

Personal Data :

Date of Birth	...	... 11th June, 1920.
Date of 1st Marriage	.	... 27th April, 1940.
Death of 1st Consort		... 19th September, 1950.
Date of 2nd Marriage		... 10th December, 1952.
Date of Regency	...	... 18th February, 1955.
Ascended Throne	...	... 14th March, 1955.
Date of Coronation		... 2nd May, 1956.

Family History :

Son of the late King Tribhuwan and 9th in line of succession to Prithvi Narayan Shah, he has two brothers and four sisters :

- Prince Himalaya Bir Bikram Shah Deva
- Prince Basundhara Bir Bikram Shah Deva
- Princess Trailohya Rajya Lakshmi Devi
- Princess Nalini Rajya Lakshmi Devi
- Princess Bijaya Rajya Lakshmi Devi
- Princess Bharati Rajya Lakshmi Devi

His Majesty has three sons and three daughters by the first Queen Consort, Indra Rajya Lakshmi Devi Shah. They are given in order of birth as under :—

- Princess Shanti Shah
- Princess Sharada Shah
- Prince Birendra Bir Bikram Shah Deva (Crown Prince)
- Prince Gyanendra Bir Bikram Shah Deva
- Princess Shobha Shah
- Prince Dhirendra Bir Bikram Shah Deva

There are at present no children by the second Queen, Ratna Rajaya Lakshmi Devi Shah.

His Majesty's enlightened views on social reforms in Nepalese society were clearly demonstrated, for example, by the breaking of the age-old custom of simultaneous marriage with two wives. He also further disregarded and disagreed with the ancient practice of wet-nursing the children through other women. His Majesty is the first to break away from these traditional customs and set an example to his subjects and the people of Nepal.

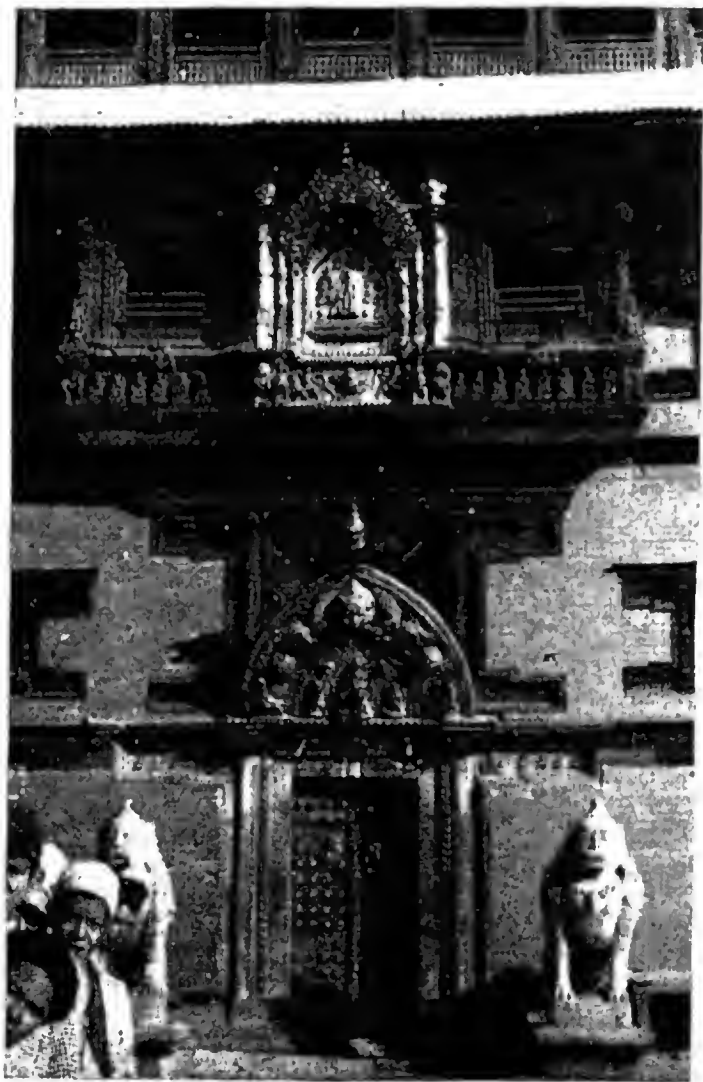
Though, in His Majesty's earlier days, education was in most respects denied, he, however, by means of his own diligence and devotion to study, kept himself progressively well informed in every field of knowledge. He has a special trend for music and is as well a composer of no mean standard of songs and lyrics, many of which have been flashed over the network of Radio Nepal.

Being typically an outdoor man, he has a natural love for all sports and enjoys a game of Football or Hockey. He particularly excels in horsemanship and tennis. His adventuresome and intrepid spirit has kept alive the ancient hunting tradition which has made Nepal so famous for her jungles and hunting grounds and some of the best big game in the world.

November 11th, 1950 saw the late King Tribhuwan, His Majesty (then Crown Prince), and the Royal Family stake the crown and everything in the cause of democracy. To this outstanding event in the history of Nepal, His Majesty has dedicated himself to the fulfilment of his Father's desire in giving his people the right to live a life of freedom.



Close-up of the Golden Gate, Patan



Entrance to Palace with 55 windows

PREFACE

This booklet has been produced to fill the dire needs of the tourist. It provides a handy reference to some basic information on the Kingdom of Nepal—a place of which everyone has heard, but which very few really know or have seen. It does not pretend to be a comprehensive survey of the country, its achievements, or its tourist attractions.

The book symbolises the Nepal story, with Kathmandu as the basis of the Valley on which its prosperity was founded, aided by her colourful historical and cultural traditions. These have made her better known as the "Home of the Gods" and the "Forbidden Land" of the East.

Since 1950, with the advent of democracy, Nepal's development has been considerable and she has attained a big programme of rehabilitation. Today, despite adjacent and world-wide tension, Nepal enjoys peace, tranquility and prosperity. Merchants, traders, manufacturers and workers of every race and creed go about their respective affairs and duties in freedom, and for these reasons, the people of the country are proud of their land.

In conclusion, the author desires to express his appreciation and gratitude to His Majesty King Mahendra of the Kingdom of Nepal for his gracious patronage and to many friends and in particular to :—

Field Marshal Kaiser Shum Sher J. B. R.

The Hon' Subarna Shum Sher J. B. R., *Chief Minister.*

The Hon' Randhir Subha, *Minister of Commerce & Industry.*

The Hon' Bhim Bahadur Pandey, *Planning Commission.*

Mr. D. N. Pradhan, *Dy. Chief of Protocol.*

Mr. Bharat Bahadur, *Director of Trade & Industries.*

Mr. Surendra Raj Sarma, *Director of Publications.*

Mr. Chandra Man Maske, *Director of Nepal Museum.*

H. E. The Ambassador for U. K. in Nepal.

As a special note of thanks, mention must be made of the initiative and encouraging inspiration given by Mr. G. Yakthumba, Consul for Nepal in Rangoon, Burma.

INTRODUCTION

To the north of India and south of Tibet (China), lies the Kingdom of Nepal, nestled in the mountain ranges of the mighty Himalayas. Forming a part of the Mid-Asian continent, she has served as a meeting place of two of the world's greatest civilizations—Indian and Chinese. From these civilizations, Nepal has developed an individual culture which dates back to a period much earlier than the Christian era, or that of Gautama Buddha, who was born in Nepal 2,500 years ago. The group of small prosperous kingdoms comprising the land had already been established for many centuries. Thus, it is Nepal that has often been described as the "Home of the Gods," where the dominant feature in most Nepalese scenes are temples or shrines. For centuries it has remained, unsullied by foreign invasion, as the land of legend and the "Forbidden City."

The early history of Nepal is rather a conjecture and the interim periods, those of feuds and intrigue, are a deterrent. Suffice it to say, that the present day regime commenced from 1769 A. D. with the accession of King Prithvi Narayan Shah, coming from Gorkha, who had resources to the fulfilment and unification of Nepal. Unfortunately, the line produced was a succession of minors which gave scope for the Pandeys and Thapas to divest the monarchy of its powers.

For about one hundred years, up to 1950, the Prime Ministership of Nepal was vested in the hands of the Ranas. Originating with Jang Bahadur Rana, legislation confirmed that all future control would pass to his descendants, and as a result, Royalty were more or less exiled to their confines without power of participation in the country's affairs.

It was only in 1950, that the late King Tribhuwan Bir Bikram Shah (8th in succession to Prithvi Narayan Shah) gave lead to the people of Nepal for liberation from the Rana Archy and on February 17th, 1951, restored the long exiled



Nepalese beauty from Helumbu



Spinning cotton yarn by hand in a rural area



The 22 Fountains at Balaju

monarchy of the Kingdom of Nepal, in his desire for democracy and freedom.

Today, this long and uninterrupted history of centuries is presented as an open book in the form of many edifices scattered about the country. In thousands of places, the worshipping of the ancient Gods is still carried on in the same colourful way as it has been for many centuries. While today, modern Nepal forms an integral part of Asia, and with the agricultural and mineral wealth of her valleys and hills and the industrial potentials to be derived from these, the country can look forward to an era of prosperity.

Under the present democratic Government of His Majesty King Mahendra, revolutionary development plans are being carried out to provide for the entire welfare of the masses and these have attracted considerable world-wide attention and interest in the progress of Nepal, and are of particular interest to the travelling world—the Tourist Trade.

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PHYSICAL FEATURES

Bounded by Tibet on the north, Sikkim and West Bengal (India) on the east, Bihar and Uttar Pradesh on the south, and Uttar Pradesh (India) on the west, Nepal is roughly situated between the 26th and 30th degrees E. of latitude and the 80th and 88th degrees N. of longitudes. She comprises an area of some 55,000 square miles with a population of approximately 8.5 million.

Physically, Nepal falls into three well-marked geomorphological divisions—The Terai, the Trans-Himalaya and the Inner Himalaya :

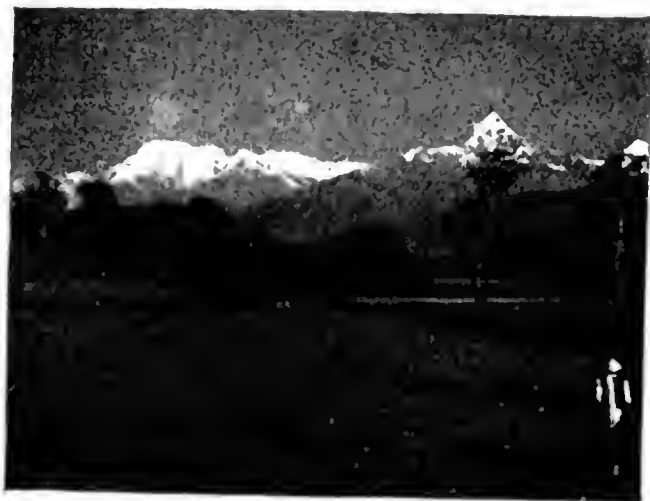
1. The Terai—Situated along the southern borders from east to west, it is noted for its heavy jungles with alluvial plains and occasional clearings. It extends to altitudes as high as 1,000 feet. The area, though malarial and unhealthy, is one of the world's best hunting grounds for big game.
2. The Trans-Himalaya—This area forms the great central trough of valleys and hills between the lower and inner ranges; it varies in altitudes to as high as 15,000 feet. In this region, one finds the best pasture and agricultural land with sub-tropical to alpine conditions within.
3. Inner Himalaya—This is so called because of the geographical situation of the higher border ranges and peaks within Nepal territory. Here one meets the eternal snows ranging in altitudes from 17,000 to 29,000 feet

MOUNTAINS :

The mountain ranges of Nepal are the highest in the world and form a chain of peaks that border the northern boundaries from east to west in an eternal mantle of snow.



Scenery around the valley with clear pools for swimming & fishing



Mt. Mache Puchheri as seen from Pokhara



Specimen of Fresco, in original mineral colours, over 500 years old

There are a number of notable peaks. Among them are Everest, Makalu, Gaurishankar, Annapoorna, etc., to be seen in all their glory from various vantage points in the Kathmandu area and some at much closer ranges from other parts of the country. Views of the giant ice-bound backbone of the world, extending from Mount Everest in the east to as far west as Dhaulagiri, are common of the fifty and one peaks ranging from 22,000 to over 29,000 feet. It is a scene of mountain splendour in all its majesty and unrivalled elsewhere in the world.

Some of the outstanding peaks of note in Nepal are :

1.	(Sagar Matha) Mount Everest	...	29,141	feet
2.	Kanchenjunga	...	28,146	„
3.	Makalu	...	27,790	„
4.	Lhotse	...	27,190	„
5.	Dhaulagiri	...	26,810	„
6.	Chooyu	...	26,567	„
7.	Manaslu	...	26,658	„
8.	Annapoorna	...	26,391	„
9.	Gasanthan	...	26,291	„
10.	Himalehuli	...	25,801	„
11.	Gaurishanker	...	23,440	„

To the above, can be added another list of some 40 unclimbed and unnamed peaks ranging in altitude from 22,000 and upwards.

RIVERS :

Beside the great mountain ranges, Nepal is comprised of a series of rivers and valleys. The valleys vary in size and altitude, rising from a mere 500 feet to over 5,000 feet.

The Kathmandu Valley, better known to many as the valley of Nepal, is the largest and is 4,500 feet above sea-level. It is irregular in shape and covers an area of 242 square miles. Within this valley, are three of the largest cities of Nepal—Kathmandu (the Capital), Lalitpur (Patan) and Bhaktapur (Bhatgoan).

The rivers draining through this valley are—the Bagmati (sacred river), the Vishnumati and the Hanumati. In the east, there is the Bhojpur-Dhankuli valley with the Sapti Kosi, making its entry into India as the Kosi river. Towards central Nepal, one has the Palpa valley in which the Krishna Kali Gandaki river winds its way southward. To the west of Nepal, the Rapti and the Karnali drain, later entering India as the Gogra to join the Ganges.

The Palpa and Rapti valleys are noted for their fine fishing, boating and shooting. Surrounded by some of the best scenic spots, it has been the chosen ground of many a leading sportsman and cameraman. In these natural mountain surroundings, most of the rivers consist of many rapids, cascades, waterfalls and crystal clear pools. Among the number of streams and tributaries, one finds some of the best mahseer, carp and trout fishing. It can be said, without exaggeration, that some of these areas are unrivalled in beauty and a paradise for sportsmen, artists and camera hobbyists; in addition, there are some of the finest picnic and camping grounds to be found.

LAKES :

Nepal's watercourses, as will be seen, abound in beauty spots and among these, some of the grandest are her mountain lakes, many of which are scattered about the country. Natural and untouched by modern times, they offer some of the best scenery to be found in the East. Being ideally situated, one can enjoy the thrills of boating or swimming in the crystal-clear pools during summer, or if you prefer, skating during the winter season. Some of these outstanding silver queens are—The Phewa Tal, Depang Tal, Maidi Tal and the Rupa Tal. The alluring qualities are best experienced, for words could not express their beauty and charm.

CLIMATE

Nepal is for the greater part sub-tropical and much of her economic resources are derived from her climate. Agriculture and forest products are practically all the result of these favourable weather conditions.

The period for tourists visiting the country can be rightly claimed as 'all the year round.' The winter months from December to February, are cold by night and pleasant in the bright sunshine of cloudless skies. Spring follows with mild temperatures and a colourful season, with a gradual rise in temperature, warming up for the summer. The summer season, incidentally, is also the wet or rainy season; temperatures, however, are quite moderate and do not soar up as in the lowlands and in India. In the valley during this period, rainfall is not as heavy as compared with the lower areas. Peculiarly enough, the rains in Kathmandu seem to expend their energy more by night than during daylight and this phenomenon practically assures one of a clear day for sight-seeing. Autumn is blessed, as the spring, with mild weather and of course clear skies in which the sun illuminates the grandeur of the country-side and the mighty white giants with its rays. With such conditions in the offing, they contribute to pleasant touring and at the same time are highly conducive to the growth of various crops and products. Thus as the climate appears to dominate the country, so does agriculture dominate the economic life of the people.

With the exception of the Terai areas which are mainly tropical, the geographical situation of Nepal admits of a variance of seasons simultaneously in different parts of the country. Thus, summer in the Terai with anything from 90° F to 110° F can be spring in the hills and valley areas, with winter conditions in the inner mountain regions. This, virtually speaking, affords one the choice of any season in the year.

SUMMER (RAINY OR WET) SEASON :

There is a well-defined period for the rains as a result of the south-west Monsoon which is heaviest from end of June through mid-September. Rains during other seasons are light to negligible.

The eastern region averages a rainfall of 100 inches, while in the western area it registers 40 inches. In the Kathmandu valley, the average fall is 57 inches. The Terai areas on the southern borders record anything from 75 to 90 inches.

Temperatures, during this particular season, vary considerably in their respective areas and from tropical to alpine.

<i>Temperatures—</i>				Farenheit
Terai ...	...	...	Average	75° to 110°
Hills ...	...	...	„	50° to 70°
Kathmandu ...	...	...	„	65° to 80°
Inner Himalaya ...	...	...	„	32° to 55°

AUTUMN SEASON :

This season follows the rains and extends through to November. Some small falls of rain are encountered, but this does not appreciably affect the temperature. As the season progresses, excellent views of the snowy ranges and surrounding areas appear more and more colourful.

<i>Temperatures—</i>				Farenheit
Terai ...	...	...	Average	60° to 80°
Hills ...	...	...	„	40° to 50°
Kathmandu ...	...	...	„	50° to 60°

WINTER SEASON :

During this season from December through February, most of the lower ranges that encircle the valley are snow-covered. The sunrise and sunset are one of the grandest combinations

of colour reflections that must be seen to be appreciated—words could never sufficiently describe the magnificence. The climate is bracing and invigorating, though cold after the sun-sets, but the days are bright and colourful with warmth in the sun-rays, sufficient to remind one of the tropics.

<i>Temperatures—</i>				Farenheit
Terai ...	...	...	Average	60° to 70°
Hills ...	...	...	„	24° to 40°
Kathmandu	...	...	„	32° to 55°

SPRING SEASON :

Is the period from March through May. It is one of the best periods with clear skies and the flora season at its height of colourful display, with the white backbone of the world in all its splendour. The early season is as well noted for the sportsman's dream in shooting and fishing alike.

<i>Temperatures—</i>				Farenheit
Terai ...	...	...	Average	60° to 90°
Hills ...	...	...	„	40° to 60°
Kathmandu	...	...	„	50° to 70°

This season provides for the magnificent flora of the country and is of interest to Botanists—here are to be found a large variety of orchids and other specimens peculiar to Nepal. For the more venturesome, there are numerous treks further afield and to the hunter, perhaps the best range and class of big game, with fishing, vying as it were, as the leading sport.

THE PEOPLE

The inhabitants of Nepal are the descendants of three major migrants from India, Tibet and Central Asia. The members of this stock, found in Nepal, are derived from three main branches—Kiranti, Newar and Pravati.

Most of the early and original inhabitants of Nepal were the Kirantis and Newaris. The Newar legends have it that the first persons to enter the country were Manjushris, who came from China. There are other legends from the Kiranti side, which refer to an invasion from India. There is probably truth in all these, for the people of today have many Mongolian customs which are curiously coupled with doctrines of undoubtedly Indian origin.

However, the people of Nepal are among the most delightful in the world. They are humorous, light-hearted even in adversity, fond of good living and almost entirely without guile. With their steady independence, they blend wonderful simplicity and are honest almost to a fault.

THE KIRANTI :

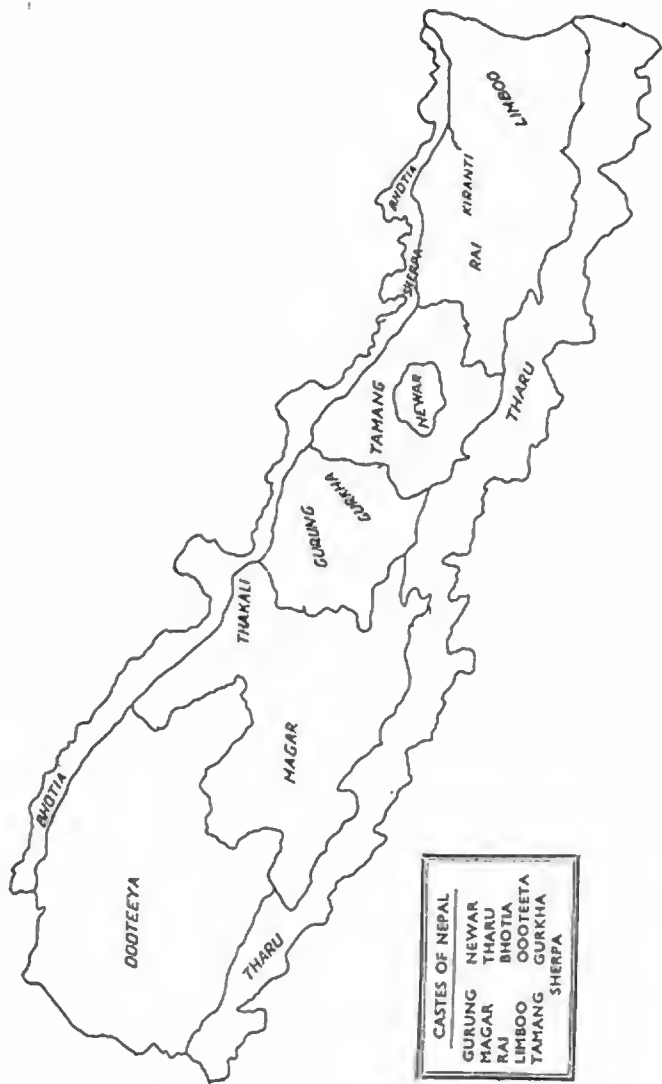
These people are of very ancient stock and they are mentioned in several of the Vedic poems and in the Mahabharat. The residual of these Kirantis are in three groups—The Khambus, The Yakkas and The Limbus. But in these days, there is a growing disposition to ignore the division both on the part of the three groups themselves and the others.

When the people were overwhelmed by the Gurkhas, they had to be won to the new order, and the historical and easiest method was to bestow upon them certain powers of administration.

To the Limbu chiefs went the title of Subha and to the Khambas that of Rai. Since then there has been much intermarriage. The old distinctive languages have disappeared and all the people of this eastern tract of Nepal, with their many sub-divisions, are now quite inaccurately known as the Rais.



Nepalese women with offerings at Swayambhu Nath Temple



CASTES OF NEPAL

GURUNG	NEWAR
MAGAR	THARU
RAI	BHOTIA
LIMBOO	DOOTEYA
TAMANG	GURKHA
	SHERPA

The people have some very interesting customs and though there are some variations among the various groups, there is hardly space to include these here.

NEWARS :

The Newars are the most numerous in the Nepal Valley ; they have most of the arts and crafts in their hands, and arts as practiced today, still dominated by the religious concept, typify the coalescence between Hinduism and Buddhism. Occupying, as they have been for centuries, a position of splendid isolation due to there having been no foreign influence, we find the Newar of today in much the same way as were the originals of so many centuries ago. If customs have altered at all, it has only been to incorporate Hinduism. Even on the Right and the Left, as it were—among those Newars who are professedly Buddhist—there exists this fusion of faith. Where these cults are concerned, the entire population displays a remarkable tolerance to be found in no other part of the world.

In speaking of the Newars, we are largely concerned with the art of Nepal and the entire country abounds in magnificent specimens of their work. The Newars are important also, because they have largely contributed to the literature of the country. The oldest manuscript yet found was written in the fourteenth century and it tells of the chief events in Nepal between the years 1056 and 1388 A.D. It is known however that long before this time the Newars were writing in Sanskrit.

THE PRAVATI :

In Nepal, the militant castes hold a well-defined position, almost as did the German Officer prior to the war. Thus in a country so dominated by fighting castes, it might have been thought desirable to place the various races in a position of precedence. But it has also been found necessary in the interest of clarity, to evade rather than endeavour to explain many of the complexities of the Nepalese social structure.

There are four main military castes in Nepal, the first of which are the Khas, then the Thakuris, the Gurungs and the Gurkhas.

The Khas—The Khas generally hold the major part of the principal offices of State. This race is divided into twelve sub-divisions, the principal of which is the Thapa—a name that has figured with prominence in the historical sketches of Nepal.

Originally Hindu, they come under the influence of Brahmans from India, who conferred upon them, in recognition of their valour, the rank and honour of the Kshetriya order.

The Khas, of course, are linked with the town of Gorkha, because it was from there that they emerged on their victorious campaign into the Valley under the redoubted Prithvi Narayan Shah. They were residents in Nepal long before this era, as many ancient Hindu documents refer to the Khas as holding sway over the country of Palpa.

The Thakuri—The members of this princely race are found scattered all over the country. As descendants of princes, it follows that they have fine soldierly qualities and display an intelligence markedly superior to many others. Being so few in numbers and because their habits and customs conform more to the other classes, who provide the majority of officers, it is possible to dismiss these men of royal lineage thus briefly and to pass on to those other equally proud fighting races.

The Gurungs—The Gurungs and the Magars supply the major numbers of soldiers to the army.

The Magars are divided into six sub-divisions, of which the Ranas are classed socially superior. This name has been connected with Palpa from

time immemorial when one of their Kings, Makundra Sen, invaded the Valley and conquered it. They have many Mongolian characteristics and, in the main, their social customs are the same as those of the Khas.

The Gurungs are very like the Magars in most respects, even their music and folklore are remarkably similar, being chiefly based on ancient folklore. Some are part songs in which the two sexes are divided, the men, for instance singing—always in a minor key—the requisite answers to the questions sung by the women. Then the tempo changes and it is a reverse of the former. The Magar and Gurung music, which has been handed down through generations, is remarkable and outstanding in eastern music and art.

The Gurkha—A glance at the map of Nepal will show westward of Kathmandu the small town of Gorkha. As the crow flies, it is some 60 miles. But many rivers and series of mountain ranges divide it from the Nepalese capital. Of the town of Gorkha, little remains today but the ruins of the fort and a kingly residence. However, the people with whom its name is now imperishably associated, are famed throughout the world as doughty fighters and hardy warriors.

It cannot be doubted that their royal house was lineally descended from the Rajput princes of Udaipur. They had to give way before the Muslim invasion of India, as they preferred to retire to the hills rather than endure a life of servitude. The infiltration into Nepal was pacific, one branch founding what is now known the State of Udaipur and the others retiring to Ujjain. Subsequently, there was a spilt in the house of Ujjain and the outcome was that one half retained its holdings while the remainder wandered further north into the hills. These latter principally centred in and around Gorkha and through inter-marriage with upper class Nepalese, they and others became associated with the *Khas*.

Gorkha is still remote from Kathmandu, but in the time of Jaya Prakasha, the Gurkha, as they gradually became known, were content to remain passive. It was only from the early years of the eighteenth century that they began to make their presence felt in the country. From hence and with Prithvi Narayan, the fighting King of Gorkha, they have moved to greater fame with that dogged character which has made the fighting men of Nepal what they are today.

Other Tribes & Castes—There are some twenty other tribes scattered about Nepal that are distinctly separated from each other in custom and language. These can be divided over the following :—

Terai Region : *Tharus, Dhuwars, Rajbanshis, Muchars*
(*Aborigines*).

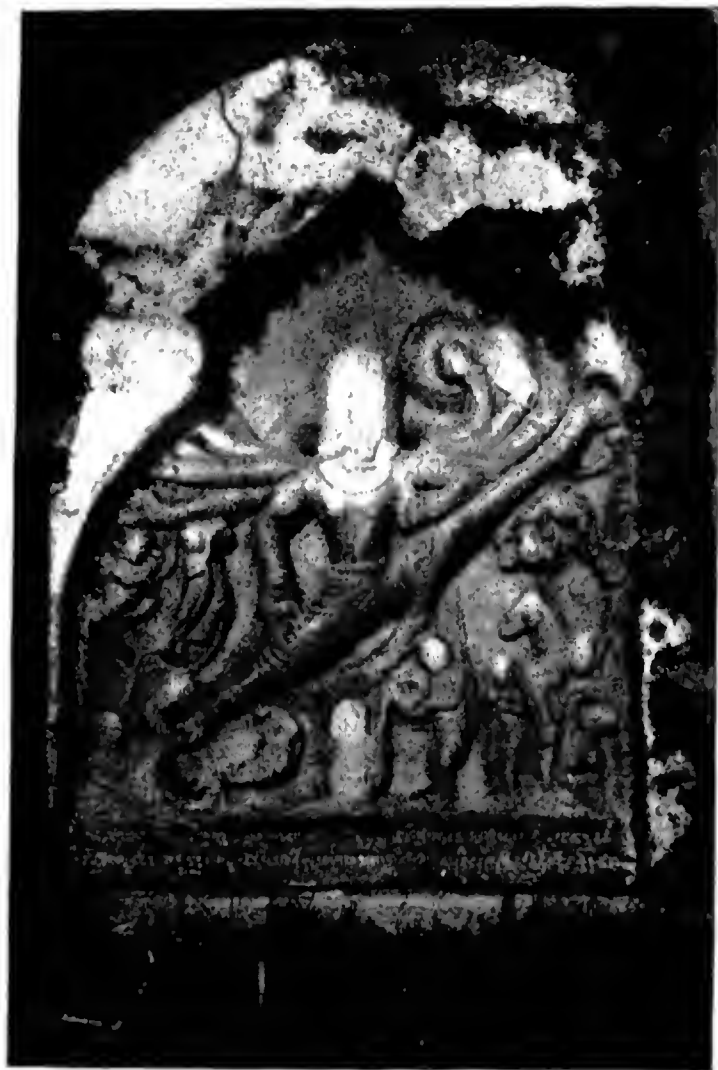
Lower Himalaya Valley : *Dunwars, Bhotias, Chipangs.*

Hill Areas : *Rajputs, Tamangs, Sumwars.*

Inner Himalayas : *Sherpas, Thaksis, Thakalis, Bhutiyas.*

The great majority of the population do understand and speak the common *lingua franca*—Nepali. But in many tribal areas, the local dialect predominates. However, the main languages that prevail and spoken today in Nepal are :—

Nepali, Newari, Maithili, Bhojpuri, Magadhi.



An ancient piece of sculpture believed to be over 1,000 years old



King Prithvi Narayan Shah from a painting
—courtesy of Balkrishna Shamshere J. B. R.

HISTORICAL BACKGROUND

The political history of Nepal is centuries old. Preceding that, the history of Nepal is the history of the migrations and the people of the affiliated races from Tibet and China. Her history is perhaps the most outstanding and remarkable compared with any in the East, more so, because of the impregnable and isolation policy. If China and India have their annals, Nepal can equally claim a chronology, even better, which antedates Gautama Buddha.

EARLY HISTORY :—

Nepal possesses an extraordinarily extensive background of literature, but owing to the employment at one and the same time of different eras, much of Nepal's earlier history is a conjecture and not a little inconsistent. Most of the literature deals with a mythological period and any attempt to render it in a true chronological form would be hopeless, for the interpreter in endeavouring to present these records is faced with serious difficulties. More especially does one lay himself open to the charge of being in error.

Without confusing the issue by the inclusion of a list of kingly names, we can skip the centuries to the time in 250 B.C., when the Emperor Asoka visited Nepal. Asoka was undoubtedly in the territory for some time, as monuments which he erected graphically testify. He built a new city which has been identified with a site few miles from Kathmandu. This place is now occupied by the city of Patan and exactly in its centre, Asoka erected a temple which still stands. Then we have again, a reminder in the Asoka Pillar at Lumbini, which identifies itself with the birth-place of Buddha.

It seems certain that approximately this time, the Rajputs came from India and established ascendancy. The history of this period is very confused, so let us say the era is taken to be of no major importance and we once more skip the centuries towards the beginning of the fourth century, when Varsa Deva added lustre to Nepal's already lengthy kingly line and of

him the chronicles speak highly. Mana Deva followed and he reigned in tempestuous times, for the Guptas were displaying signs of avarice. However, the all powerful Gupta Dynasty, despite their pretensions, had to be content with a very nominal suzerainty.

Certain it is, that with so many distractions at this time upon the plains of Hindustan, no dynasty, no matter how strong, could afford to deflect the strong forces necessary for the subjugation of Nepal. Consequently, the unity and strength of Nepal survived and this continued for many more years, extending to the reign of Mahi Deva and that of Shiva Deva. At this time there comes upon the scene Amshuvarma, who lived between the years 595—640 A.D. He married the daughter of King Shiva who surrendered his powers to bestow them in toto upon his son-in-law. The inscriptions, found and to be read on many Nepalese monuments, refer to Amshuvarma as a great fighter and the victor of many battles.

Little is known concerning the death of Amshuvarma, still less is known of his immediate successors, although lists of kingly names are readily available in the inscriptions of Nepal. One name does, however, emerge from the general confusion and that is of Narendra Deva. The name of this king is associated with that of Machendra, the patron saint of the Valley and he occupies a prominent place in the innumerable legends of Nepal.

King Narendra had a wide reputation for honour and piety. During the period of 665 A.D., there was an influx of pilgrims from China, and documents left behind by them make it apparent that ancient Nepal, under the leadership of Narendra, was a pleasant place, being both highly civilised and prosperous.

Out of the legends surrounding the succeeding years, emerges the all important name of Malla, which was to give Nepal a new dynasty. Ari Deva the first of the Mallas to assume the overlordship, ruled toward the beginning of the 13th century and he was succeeded by Abhaya Deva, about

whom little is known except that he had two sons, Jaya and Ananda. On the demise of their father, the sons came to an amicable settlement, whereby Jaya Deva would rule over Kathmandu and Patan. Ananda Deva, it was agreed, would rule over the part of the country outside the Valley proper and to the eastward.

In 1386, Jaya Sthiti Malla came to the throne and it is recorded that he was one of the most glorious monarchs of his time. The code introduced by him was much the same as that which was accepted in Nepal up to 1950. He was succeeded by Joti Malla who had three sons and the principle of amicable division was invoked. The younger of the three eventually secured the throne and he was in turn succeeded by his eldest son, Yaksha Malla, in 1427.

Upon his death, Yakshas' three sons reverted to the system of division. As a result of this, three separate principalities in the Valley were established—Patan, Bhatgoan and Kathmandu. One point emerges from this division which is of outstanding importance, and does much to explain the very close link and relationship between Buddhism and Hinduism which we now find so noticeable in Nepal. It was Ratna, the third son of Yaksha Malla, who was allotted the principality of Kathmandu, where he early found himself beset with trouble by the Thakurs vesting their claims to his kingdom. During two campaigns against the Thakurs and others upon his borders, Ratna received the active assistance of the chief of Palpa. In order to demonstrate his appreciation, Ratna commenced the endowment of Hinduism in Kathmandu. When one considers the struggle then being waged between the two religions on the plains of India, this act stands out as a remarkable instance of religious tolerance and enlightenment.

Ratna later cheated his eldest brother from his inheritance and among the successors of Ratna, there were few of any note. Sada Shiva and Shiva Singh who followed him proved to be very weak. But during the latter's regime, his wife, Ganga Rani, a woman of considerable attainment and no little energy, really ruled. There are temples standing to this day which owe their preservation to this lady's remarkable zeal.

It was about this time, in the year 1600, that the Nepalese capital took on its modern role. There are a host of legends to account for the change, but these are relatively unimportant. Emerging from the thousand and one stories of this period, there is a name which demonstrates how closely were the Nepalese kings concerned with the prosperity of their country. This name was Bhim Malla, who was closely connected with the Royal family. Before he died, he erected the famous wooden temple of Goraknath, which was named Kath Mandir, or the temple of wood. As a result of the fame this temple derived in the valley, one can understand the emergence of the modern name inherited by the city of Kathmandu or, literally, the city of wooden temples.

Pratap Malla succeeded to the throne in 1639 A.D. and reigned for fifty years. He created the handsome square now known as the "Rani Pokhra" at the end of the parade grounds. Pratap inflicted much of his poetry upon his people and many of his verses can still be seen cut deeply on stone. In the Durbar Square at Kathmandu, there is a stone which records that Pratap "—composed a prayer to Kalika and had it inscribed in fifteen different characters, all of which he had studied." Unquestionably, he knew French and English.

The system of division, however, which had cut up the valley and with it divided the country of Nepal into small principalities, was to prove fatal. It was perhaps inevitable, with the various capitals so closely aligned, that petty quarrels and personal jealousies arose and this eventually led to a state of intrigue and anarchy..

The last of the line of the Kathmandu kings of this dynasty was the famous Jaya Prakasha, who ascended the throne in 1732. His troubles were immediate and immense, for he had to deal with his brother Rajya, who made an unsuccessful attempt for the crown. With the expulsion of Rajya, court intrigue became prevalent with another attempt to oust Jaya Prakasha and this time in favour of another brother named Narendra. Jaya was forced to move against him and Narendra fled to Bhatgoan where he died shortly after.

Jaya returned to Kathmandu after disposing of his brother to discover yet another court intrigue where the courtiers had suborn his wife and were proclaiming his infant son as King in his stead. He was on this occasion forced to flee, but after sufficient time mustered a force and returned to mete out justice. It is recorded that he never truly reconciled with his wife again.

For many generations, the Gurkhas, as they gradually were to become known, were content to remain passive. However, it was about this time that Prithvi Narayan, one of the Rajput Kings of Gorkha, did not hesitate to take advantage of the dissensions in the small principalities that surrounded them. So much so that it is recorded—frequent warnings of their activities were carried to Kathmandu, with little heed.

During 1736, while Jaya remained a fugitive, the tension between the principalities gradually deteriorated and no sooner had he dealt with his erring courtiers and imprisoned his wife, he was faced with further difficulties in dealing with the quarrels and intrigue of near relations. In the meantime, Prithvi Narayan was astutely watching the valley and preparing for war, which was to be a four-year conflict for the triple kingdoms of the Nepal valley.

1756 saw Prithvi Narayan move toward the Valley and set up a blockade around Patan and Bhatgoan. He knew the psychology and power of intimidation and accordingly ordered—that all males, with the exception of infants, were to be deprived of their lips and nose. In his extremity, Jaya resolved to invoke the assistance of the new masters in India and this was responsible for the first clash between the British and the Gurkhas in 1767 when the foreign troops were forced to retreat after a sharp encounter. As a result of this, Patan was entered without difficulty. The intrigue, which caused the fall of Kathmandu, was to be effective in the fall of Bhatgoan. Seven men gave up the latter city to the Gurkhas and Prithvi and with the fall of the three principalities, the old Nepal was unified with the kingdom of Gorkha by Prithvi announcing himself as the King of Nepal, a title which his descendants bear to this day.

As soon as he was ensconced upon the throne at Kathmandu, Prithvi Narayan assumed to himself the family name of Shah. Being deeply suspicious of the white rulers on his southern borders and having sufficient contact with the plains to see they were acquisitive, to say the least, he feared their influence would spread in his kingdom. Accordingly, he initiated a policy of exclusion and expulsion by manning the passes to the plains and refusing to countenance the admittance of any British merchandise, believing that with the white trader came the white soldier and eventually absorption. Prithvi Narayan died in 1771 and was succeeded by his infant son, Rana Bahadur Shah, with Bahadur Shah as Regent for many years.

It was during the campaign between Nepal and Tibet, in 1792, that the Nepalese turned to the British in India for assistance. This was only temporised by the sending of a mediator who did not reach Nepal till 1793 and after an agreement had been completed between the two belligerent countries. The Gurkhas, however, would not hear of any compromise put forward by the British representative to a treaty with Britain and he returned having achieved very little or nothing. Later, King Rana Bahadur attaining the age of man's estate, began to cavil at the restraints imposed upon him by the Regent—his uncle—and decided once and for all to dispose of Bahadur Shah, who was arrested and cast into prison, where he died two years later.

Having assumed full control of the Government, he took unto himself two wives. His first consort, Queen Tripura, initiated as her first act, a treaty of commercial trade with the British which permitted of the first British resident being appointed to Kathmandu. It was not very long after that Lord Wellesley formally dissolved the treaty.

The marriage of Rana Bahadur had not proved to be very successful, for his first and senior consort (Queen Tripura), though a woman of great charm and intelligence, was incapable of bearing a child and successor to the throne. His second wife had borne to him a son, but as she was not a Rajput by descent, the legitimacy was open to doubt. As a result of

this, Rana Bahadur committed his crowning act of folly. He became cool to his wives and, having been attracted by a Brahman's daughter, ultimately married her against the Nepalese law that forbade the union of a Kshetriya and a Brahman, such a marriage being regarded as obscene and profane. Nevertheless, a son was born whom he declared to be his heir and successor. This was the last straw, for a sorely tired and disappointed people rose against him and he was forced to flee, retiring with the Queen Tripura to Benares.

MODERN HISTORY :

During this period, while the King and Queen were in exile in India, a very able man named Bhim Bahadur Sen Thapa came into prominence and took control. He arranged for the Queen's return to Kathmandu and his first act was to initiate himself as Premier, also putting to death Damodar Pandey and his sons. Nevertheless, Girbhan Juddha, the infant son of the much criticised marriage, was placed on the throne. On the King and Queen's return, he gave orders for Sher Bahadur to be put to death and Sher Bahadur on hearing this, proceeded to the palace where during an altercation with his brother Rana Bahadur, drew his sword and slayed him. The second queen consort committed suicide and Queen Tripura became Regent to the almost forgotten Girbhan Juddha on the throne. The young King remained a shadow of a sovereign with no power until his death in 1816, at the age of eighteen. He, however, left an infant son by his youthful wife, Rajendra Vikram Shah, and with the latter's succession, it was natural that more power would pass into the hands of Bhim Sen Thapa and those of the forceful Queen Tripura, his grandmother.

With the death of the Queen Regent in 1832, the power of Bhim began to wane and with the young King coming of age, who took unto himself two wives, one of whom came from the Pandey class, which was always hostile to the Thapas, Bhim Sen of course being a Thapa, it can be assumed that the atmosphere was far from peaceful. The end of Bhim Sen came soon after, when he was imprisoned where

he committed suicide, and thus passed from the Nepalese scene and history one of the greatest servants of the country. The Pandey's ascendancy was not to last for long, for in 1841 the senior Queen died and with the second Queen being virtually vested with full powers, the Thapas were restored to their rightful position which they have enjoyed almost to an autocratic authority in the Kingdom of Nepal.

Here we now have the spectacle of the last of the Royal line taking a leading role in the administrative affairs of the country, with rivalry and intrigue still rife due to the weakness of the King. Into the palace now enters yet another figure that was to mould the history of Nepal for the next century—Jung Bahadur, the choice of the Queen and an instrument of the King. This young man was commissioned to dispose of his uncle, Matbir Singh, with the option of death as the reward for disobedience. The King, placing a rifle in his hand, summoned Matbir Singh to the palace. As he entered a shot rang out and Matbir fell mortally wounded. Gagan Singh, the Queen's paramour, who had arranged the assassination roused the King's suspicion and was in turn murdered whilst at prayer in 1846. The news of this murder enraged the Queen who set out alone for the Kot where, on raising high the sword of State, gave orders for the immediate assembly of the troops and civil officers of state.

Jung Bahadur, now a General in the army, was one of the first to arrive, and embarrass the Queen with his display of efficiency. He did not hesitate to avail himself of the opportunity by quickly commiserating with her on the loss of her lover and went on to suggest an immediate and vigorous investigation. Pleased with Jung Bahadur's reactions of sympathy in her cause, she immediately placed him in command with orders to deal with the situation to the best of his ability, without the knowledge of the King. However, with the rival parties now face to face and with Jung Bahadur in supreme command of the troops, his first act was to avenge the murder of his uncle by falsely accusing General Abhiman, then Commander-in-Chief, of betraying the Queen and asked for his immediate arrest. In the General's endeavour to resist this, he was shot and, in the confusion, fighting became general.

Being well aware of the Queen's temperament and the weakness of the King, Jung Bahadur's first act was to remove to a place of safety the heir apparent (Surendra) and his brother Upendra. When the King arrived at the Kot, he was perplexed at what he saw and appealed to Jung Bahadur for guidance, but his courage failed him and the King ran to the British Residency, where he was refused asylum and returned in misery to the Kot to meet a river of blood. The Queen having, in the interim, conferred the offices of Premier and Commander-in-Chief upon Jung Bahadur, informed the King that, unless her own son Ranendra was immediately raised to the kingship, the slaughter then in progress would be nothing compared with what was to follow.

When dawn broke on the scene of carnage, Jung Bahadur conducted the Queen to the Hanuman Dhoka palace and, in the presence of the King and the heir apparent, presented his Nazar and compliments as Premier to their Majesties. He did not attempt to parley with the Queen, but with his turban at the King's feet, demanded that either he be dismissed from his post or invested with full powers. The King, being deeply impressed by Jung Bahadur's chivalry, conferred upon him, his heirs and successors the title of Maharajah and invested him with the sovereignty of the country. The Sanad conferring these titles, also included the succession of his heirs to the Premiership. It went further to confer the widest possible powers, the ability to exercise the privileges of a ruler in respect to life and death. He could appoint and dismiss all Government servants, declare war, make peace and sign treaties with foreign powers. He could make new laws and repeal old ones. Thus, thereafter, Jung Bahadur was Nepal.

Below the hills of Nepal and on the plains of India, massacres proclaimed the advent of the Indian Mutiny. It was 1857, when Jung Bahadur made a significant gesture to the British. He offered them the services of six thousand Gurkha troops in their hour of trouble. This offer was made in the early days of June, when Lord Canning had yet to realise the seriousness of the rebellion which confronted him. Before

the month was out, Lord Canning had indeed to admit his position and a hurried message was despatched, in which he gratefully accepted the offer of his Nepalese ally. Three thousand troops were on their way to India within a few hours of receipt of this cry for assistance.

On June 25, 1857, Jung Bahadur's eldest daughter was married to the heir apparent. The occasion was made one of the greatest public rejoicing, with the announcement that, for the services which had so gratuitously been accorded to the British, a large part of the Terai, dividing India from Nepal, was ceded to the kingdom and the territorial possessions were thereby considerably augmented. A year later, he had increased afflictions of the heart and knowing his end was near, died in February 1877, on the steps of Pashupatinath, beside the holy river Bagmati.

To Rana Uday was delivered the control of Nepal before Jung Bahadur died, with the heir apparent Prince Trailokya Bikram Shah as successor, who, however, died in 1878. It was while Rana Uday was away on a tour of India that King Surendra passed away and his successor was the minor son of the late heir apparent, but as the aged old King Rajendra contested this, the question was deferred. It was only settled with the sudden death of Rajendra in 1881 and the seven year old Prithvi Bir Bikram Shah was formally invested as King.

In November, 1885, Rana Uday died and Bir Sham Shere proclaimed himself the Prime Minister. Not long after in 1888, he paid particular attention to the welfare of his people and launched a programme of hygiene and sanitation, with the modernisation of the Nepal Valley water supply. Throughout his life, he applied himself assiduously to the good conduct of internal affairs and proved himself an energetic and capable administrator. In these, he reaped the confidence of the people. He died in March 1901.

Bir Sham Shere was succeeded by Deva Sham Sher, but he fell far short of what was requisite, with the result, he abdicated and his brother Chandra Sham Sher, who was

to rule for twenty years and carve for himself a name as great as that of Jung Bahadur, took over the Premiership. He not only assumed the full powers conferred by the Sanad, but took the precaution of having them confirmed and reiterated. He sought out the King and, by proclamation, declared that Maharajah Chandra Sham Sher ' was invested with full authority in respect to the passing of the death sentence, deprivation of caste, imprisonment for life, confiscation of property, banishment or deportation, the conferment or deprivation of honours, control of the treasury, together with all plenary powers in the affairs of the State '. In another proclamation, the King made it known that all who sought to hinder the new Prime Minister in his office, ' would be considered as disloyal and would be worthy objects for the display of the powers which were invested in the Prime Minister '.

By 1920, he had introduced many reforms and one of these was the abolition of the custom of sati. By 1926, all slaves had been released at a cost to the treasury of some £ 275,250. The slave population had amounted to only one per cent of the whole country and, in all, nearly 52,000 persons were liberated. To meet the changed circumstances of the military profession, Chandra Sham Sher instituted a modern arsenal at Kathmandu which had manufactured many excellent field guns, howitzers and many other requisites of modern warfare. How successful he was in this field was gauged during the First World War, when Nepal again came to the assistance of the British and proved a wonderful and powerful ally. In 1929, Maharajah Chandra Sham Sher died after a lifetime of devotion to his country. It is also said that his life was clouded with grief at the loss of his Rani. Thus today, there is a statue of his selfless Rani at Patan and it is placed near the town's water supply—a pipeline system—which was laid in her memory.

Chandra Sham Sher was succeeded by his brother Bhim Sham Sher Jung Bahadur Rana and, among his other difficulties, he was faced with the unprecedented rival of the underground agitation, a movement emanating from India and run on the lines of the congress movement there, deriving

its sustenance and guidance at each successive stage. India had provided asylum on her soil for the many conspiratorial preparations and was to be used as a jumping board. This fact, more than anything else, enabled the rebellious struggle to assume wider proportions, and agitation against and resentment of the Rana rule continued with laudable effect. This was to become the impelling force behind the democratic upsurge in Nepal, when up to a very late period the nature of resistance had been largely conspiratorial and personal in the content.

The word "Democracy" was now spreading on a parallel with the Indian freedom movement and a little later another so-called plot was unearthed through an accomplice who confessed to the authorities of the plan to overthrow the government of Bhim Sham Sher. But Bhim Sham Sher died very suddenly in 1936 and soon after was succeeded by Juddha Sham Sher Jung Bahadur Rana. The above incidence was to be the basis of which the Parishad movement would ventilate their grievances, and in June, 1938, the "Janata" published the first article followed by a series till 1940, when it was finally closed down. One remarkable character of their activities was its association with the young King of Nepal.

A warning in no mean manner was given to the Ranas to end their evil ways lest a belated awakening be detrimental to their safety. The leaflet published in 1940 attracted increasingly popular interests and the result was that the people of Nepal were awakened from their slumber and regarded the Ranas as tyrants. The Ranas were not long in their incriminating strides to bring the leaders to subjugation. Even the King was brought to trial and was asked to confess under threats, being declared unfit for the throne and a proposal put to replace him by his eldest son. The latter, however, would not abide by the terms and contested the trial. The public in the interim were getting restless and were beginning to show signs of revolt on the question of the Royal dismissal and this caused the Ranas to eventually drop the trial. The King (Tribhuvan), throughout the trial, maintained a dignified calmness and did neither protest

nor plead guilty and by his willingness to abdicate in favour of the people, had set an example of his attitude toward the democratic movement.

There was a purge at this time in the ruling family—all those illegitimate that had been raised to the rank of succession by predecessors were expelled and/or exiled outside the valley. The whole scheme had been in preparation since 1933 when Bahadur Sham Sher, the Premier's son, had been to Delhi to consult and secure the concurrence of the political department. Those who were privileged to remain and enjoy their roles of power, had to devise ways and means to maintain family ties and provide for a life of ease and comfort.

In 1945 Juddha Sham Sher resigned and his resignation was unprecedented in the history of Nepal, as no Prime Minister ever tendered a resignation voluntarily as he did. It is said that Juddha's mother had a foreboding, that he (Juddha) would not live to die a natural death if he continued to remain in power up to an advanced age. Prudence was not wanting; it is most probably superstition that forced Juddha to act on his mother's warning, for during the last five years of his career as Prime Minister, he had not found the job smooth. Padma Sham Sher, his nephew, occupied the office and with him the Premiership had descended to the third generation of Jung Bahadur. In his early years of rule, he announced his desire to frame a scheme of reforms with a view to associating the people with the administration. In 1947, he was compelled to stop activities as the reactionary groups under Mohan Sham Sher was alerted.

Padma was betrayed by his own people and Bahadur Sham Sher, to whom he gave the post of Secretary-General, resigned in June, 1947, thus leaving him completely at the mercy of his opposing group. The events that followed soon made his position deteriorate to a mere shadow of a ruler and Mohan Sham Sher was not slow in seizing the opportunity to impose himself as the real ruler, doing as he pleased without reference to the man in office.

Padma Sham Sher resigned from office during the middle of April, 1948, having sent his resignation while in India. An unconfirmed report, emanating from quarters close to him, states that he resigned under pressure and such was the end of the regime that had promised to the country democratic reforms which were to be thwarted in the next regime. Mohan Sham Sher, now at the helm, certainly constituted no ominous beginning. One could discern the direction in which the wind was blowing and there was no doubt about the administration which was to be, for Mohan proved himself to be the terror of the people. Though conservative to the core, he was not quite so uncompromising in the same way as his temperamental weakness dictated. His views on administration were set in strange contrast with his ways of living. He is the single example of life in the Rana family, to be free from lust of wine and women and was God fearing. It is said, that unlike his predecessors who extracted the most out of their unchallenged position of supremacy, in acquisitions, Mohan had no desire to add to his already fabulous wealth.

TODAY :

It is necessary now to deal with the constitution of the King, and, as has been indicated in the foregoing, his powers; his position was quite insignificant in the real content, but his place as the ruler was maintained without much concern. His prisoner like position had taken him away from the daily functions and festivities of the Nepalese. He had lost contact with the masses of the people who in turn had almost forgotten him. But the late King Tribhuvan, eighth in the line of successors to King Prithvi Narayan Shah, was not to be daunted in his determined effort to free his people of the autocratic rule.

The years 1949 and 1950 were eventful for the democratic kingdom in the offing, with changes that were to place Nepal among the modern nations of the world. Curiously enough, the events which were to revolutionise history in Nepal and change its destiny came through a comparatively unknown person into the life of the Royal family, who was thereafter to play an important role as mediator.

Erika Leuchtag of German descent and medical practitioner in India as a physiotherapist, was making her presence felt among the notables of her profession. Among her many clientele were illustrious patients spreading fame of her capabilities. Then one eventful morning, unexpectedly, arrived a letter, to all intent and purpose, a genuine request for her professional service in the treatment of the ailing Queen of Nepal. In accepting the invitation, she duly arrived as one may rightly claim the first western woman to enter the walls of the palace in more than a hundred years.

The friendship grew to confidence in each other and one day under question by Erika, the late King Tribhuwan exclaimed hesitatingly, "I am a name—nothing more—in Nepal it is the Rana families that rule—I am a prisoner—five locked gates close me in and at each gate stands a guard—not to defend me, but to keep me from escaping." Gradually this confidence grew and at each stage Erika was able to sense more and more that something was amiss in this gentle household. His Majesty often seemed restless and dissatisfied; his violin, his camera, his collection of jewels and watches, and the royal gardens—these occupied his time but not his mind. Never was there a monarch more bereft of power, the sad look, she had noticed on previous occasions, was distressing. But in the days that followed she was included more and more in the life of the Royal family. She taught English and German to the Queens and even helped them to design their beautiful saris, while the King asked her to teach him to dance and they danced daily to a Victrola.

One day she sat alone with King Tribhuwan, the opportunity she had long awaited, and began to question him. "Tell me, Your Majesty," she ventured, "how is it that you do nothing—are you not interested in the welfare of your country and the people?" It was only now that she was to learn the true background and affairs of this forbidden land and as His Majesty extolled, so her interest grew and so did her knowledge. There were men in Nepal and exiles in India who had long been clamouring for revolution and a democratic State. But they needed help, influential pressure from outside

and this could only mean India. Would India help and back King Tribhuvan's aspirations to democratic power? Erika realising her strategical position, decided to find out for herself and approached the Indian Ambassador. Like other foreign officials, he had never addressed the King except in the presence of one of the Ranas. His eyes opened wide as Erika told him of the King's wish for a democratic government. He assured her that something would materialise from this conversation provided she could arrange a private interview and meeting with the King.

It was not long before the meeting took place secretly and the King was jubilant as he said, "We have begun to move Erika," adding, "you are a very clever girl and I have trust in you," that Mr. C. P. N. Singh, the Ambassador for India, announced his departure for India 'to attend a funeral.' His undisclosed purpose was to acquaint Mr. Nehru of the King's plans and to obtain a personal letter to the King assuring him of Indian support. Events were now moving fast and Erika's mission was near the close. However, on the eve of her departure, the King said, "In India you must talk to everybody who can help us," and drawing her aside, handed her a sheet of paper containing a code he had devised, so that they could correspond with each other. It was a simple code—RANA, for example, was serpent; NEHRU was doctor; AMBASSADOR was bird; LETTER was flower.

All went as planned and Mr. Singh requested permission to visit the Royal gardens. Once there, unknown to any one, he slipped Mr. Nehru's letter into the hands of His Majesty, the contents of which were conveyed by the King to Erika—"The bird came into the garden and delivered the doctor's flower," and in language that needed no decoding, he added, "you are the one who sowed the seed and took care of the plant. I offer to you my heartfelt thanks."

On the morning of November the Sixth, 1950, the Royal family set out in a convoy, to all intent and purpose, for a hunting excursion to the hills. His Majesty and Crown Prince Mahendra (now King) were personally at the wheels of

their respective cars with the guards beside them. Unsuspected by the latter, the Royal party approached the Indian Embassy gates *en route*, and as suddenly the gates swung open so the cars swept inside. The guards were immediately arrested and sent back to their masters with the news that the Royal family was now on Indian soil. The Prime Minister angrily surrounded the Embassy with troops, but yielded to international pressure and India's threat, thus being compelled to facilitate the passage of the King and his family out of Nepal to India. Once in India, King Tribhuvan openly identified himself with the revolutionary forces. An uprising in Nepal and the firm intervention of India broke the rule of the Ranas at last.

King Tribhuvan, later, returned to Kathmandu to head a compromised coalition government which included the ex-Prime Minister. At the invitation of the King, Erika visited Nepal a year later in November, 1951, and was the first person to see the written resignation of the Rana Prime Minister, as also indicated by His Majesty's own words—"I wanted you to be the first to see this" he said, with joy on his face, as he waved the letter before Erika. Thus in the throes of Nepal's history, passed a figure of insignificant magnitude that played the all important part in the destiny of the country.

On March the 13th, 1955, His Majesty King Tribhuvan died in Switzerland of heart trouble with too short a time to see his dreams fulfilled. But he had not dreamed in vain, for Prince Mahendra (Crown Prince) dedicated himself to pushing through the reforms launched by his late father. Succeeding his father on the 14th March, 1955, His Majesty King Mahendra Bir Bikram Shah had little opportunities for education and cultural attainments, being forced to live the life of a debauchee from early childhood. But, by sheer determination and self-will, he surmounted the obstacles. His courage was sufficiently tested in 1950, while he was on trial with his father for complicity in the anti-Rana political movement, where he acquitted himself with patience and dignity and his very utility as a lawful ruler of the country is being looked upon with trust. Today, His Majesty King

Mahendra Bir Bikram Shah heads the eight million people of Nepal in a true democratic State—no longer, the forbidden land of intrigue, for the Ranas had wisely decided to retire in exile over the border.

Since the advent of democracy, His Majesty has steadily and assuredly made progress in the rehabilitation of the country. He is determinedly endeavouring to afford a new direction to the people within the frame-work of a generally broadening democratic social life and a fresh impulse to national effort and most certainly, a new hope of a better and assured future.

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RELIGION

The earliest of Nepalese religion was Buddhism and in the two of the earliest shrines of Swayambhunath and Bodhnath, the God of "No-Matter" was worshipped. Brahmanism too shared alike the early history of the country and it is no wonder, therefore, that the Valley of Nepal, shrouded in legends, myth, and even mystries, has become the home of the gods since antiquity.

At every step and turn, one encounters temples, stupas and pagodas of different sizes and types, some in austere simplicity of style, some in rich architectural beauty and others in a happy blending of Buddhism and Hinduism.

Nepal is, indeed, a name to conjure with; she offers a virgin field of research to the anthropologist and naturalist, with her art and culture that will appeal to others and in particular to tourists. But to the teeming millions of Buddhists of all lands, the holy rising ground of Lumbini, where Asoka set up the pillar to ever witness that,—“The blessed one was born here”, has the most indelible impression.

Buddha, Kasyapa, Krakkuschanda and Konaka Muni were long known to the people of Nepal before Asoka consecrated the birth place of the last named at Niglihava. In them, Siddhartha Gautama himself recognised them as his predecessors. In the Valley of Nala and other spots that are associated with the memory of Buddha, free thinkers began to spread the doctrine of unison and real efforts were made to free the mind of the people from such narrowing influence of Hinduism as the caste system. It is worth noting that between the Buddhist doctrines of Hinayana and Mahayana, the Nepalese principally follow the latter, which is not to be confused with Hinayana. They differ, in so far that, Mahayana permits of the priests and monks to marry, trade and associate with the outer world, while in Hinayana, they follow a much more restricted and confined life, dedicating their future to the religion and disassociating themselves from the outer world similar to with the catholic monastic orders.

It was not before the seventh century B. C. that the Indo-Aryans came to settle down in the valley with their fire-cults and Vedic gods. Manjushri, the legendary character of the Buddhists mythology, which is still regarded as the Son of Heaven by some, was on all reliable evidence the last to appear upon the scene. Nepal's religious culture is bound up with the main streams of Buddhism and Hinduism. It is a strange and elusive blend of the Buddhistic, Vaishnavite, Shaivaite, Tantric and Brahminism, supported by successive waves of emigration from India and these became dominant especially during the days of the Gurkha supremacy, because of the association of the Gurkha rulers with the Indian traditions of Hinduism. Hence Nepal has shown a rare quality of her own in adapting every one of these influences to her own tradition and culture.

The tradition of Nepalese arts and crafts reflect the harmonious and homogeneous outlook of their life, religion and culture. The stone pillars on which Narayana is represented as seated or sleeping on the serpent of eternity and the Garudas are a common sight in the Kathmandu temples. They are symbolical of the story of the valley and are not to be regarded merely as the relics of old Vaishnavite culture.

In paintings, the pictures on the frontispieces of most of the Vamshavalis and the chronicles show the Chaitya of Swayambhu Nath by the side of a fully bloomed lotus followed by the image of Pashupati Nath enclosed by a semicircle of flowers with the rising sun and the waning moon respectively, on the right and left. Most of the temples, both Hindu and Buddhist, are done in the famous pagoda style which is regarded as Nepal's own contribution to architecture in the world. The symbolical representations on the stone pillars and the pagoda style in architecture emphasise the various influences on the indigenous traditions in their respective fields that are truly emblematic of the essential unity of the religious culture of Nepal.

From the beginning, religion was treated as a matter of conviction rather than that of compulsion. In keeping



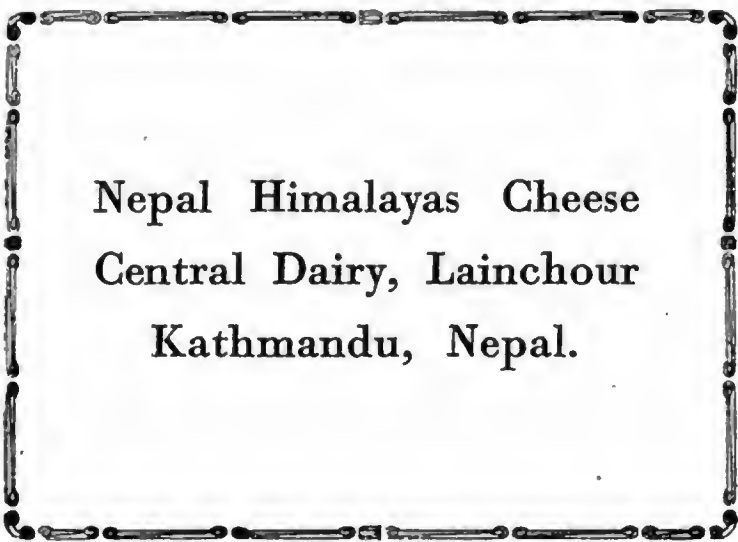
Lord Buddha, early 10th century sculpture



The Kumari Devi (*Vestal Virgin*) —this Living Goddess may be seen
in Patan

with this tradition, the people of Nepal have by choice erected fine temples as personal tribute. Hindu pantheology offers an unlimited choice in this direction. Images of Hindu gods and goddesses find place in the precincts of the Buddhist monasteries, thus one finds that Hindu temples are as sacred to the Buddhist, as the Buddhist shrines are to the Hindus. The festivals of either are occasions for common worship and rejoicing.

Except for Nepal, much blood has been shed elsewhere in the name of religion. In the course of their long associations with each other, people have evolved a natural fusion of their respective faith, belief and tradition which is characterised by an outlook of tolerance and sympathy. It is their national culture more than anything else that has kept up this historical continuity intact.



Nepal Himalayas Cheese
Central Dairy, Lainchour
Kathmandu, Nepal.

ART & CULTURE

Historical evidence is available that Nepal has a centuries old cultural tradition. History reveals the existence of developed civilization and culture in the 7th century A. D. It therefore must be said of Nepal that she has a rich ancient culture and an equally striking tradition of art, permeated by the ethical tenets of Buddhism and Hinduism. It is an inheritance of people endowed with a delicate and graceful expression and general gaiety with fondness for colour drawn from the natural beauty and surroundings of the land.

The land is a paradise full of wondrous charm, strange and exotic of reality and diversity. In the art of craftsmen, all that is significant and noteworthy of the character of the Nepalese people and remarkable and distinctive in their art and culture, is symbolised in the glorification of their way of life and religion.

SCULPTURE :

The expressions, one finds in Nepalese sculpture, are identified in the ancient and modern images among the pagodas and those which pertain to the needs of the shrines and temples. It is particularly in this art, that the Nepalese life and art is traditionally, religiously inspired and impressed in the monuments devoted to the glorification of their religion.

Some of the earliest works recorded are the sculptured images of—

Mukhalinga—dated the 1st century and to be seen at the Pashupatinath Temple.

Birupakashya—is of the Kiranti period in the 8th century.

The Chaunarayan and Harigoan Pillars—are examples of the Lichhavi period with Gupta influence.

Bishnu Vikrantu—this was erected during the reign of Mahadeva I.



Specimen of Fresco in original mineral colours as reproduced
on a Tanka



Another fine specimen of Fresco, in mineral colours, of the 13th century

There are, in addition, a host of others to be found and these early examples of Nepalese art are proof of their early civilization and culture.

ARCHITECTURE :

Nepal, untrod at any period of her history, is today a store-house of ancient architecture and remains of pre-historic times. In the Kathmandu valley, every corner is a living museum of artistic treasures of a variety of architectural edifices, not to be seen elsewhere in the world.

The two main styles of Nepalese architecture to be seen are attributed to the "Chaitya" (Buddhist) and pagoda (Hindu). The former, being the earliest, is said to be before Lord Buddha's time. The latter originated in Nepal about the 3rd century and spread to India, China and many Asian countries in the 7th century.

Some of the earliest specimens of Nepalese architecture standing today are, as it were, vying with each other—

The Massive five stage temple, the Stupas of Lalitpur, Pashupatinath, Mahakil, Dattatrya, Nyatao, etc.

Temples with exquisite stone carvings to be seen are the Radha Krishna and Krishna Temples of Patan, built in 1627. There is as well the Basantapur Palace built by King Prithvi Narayan Shah, which is a fine example of modern Nepal.

PAINTING :

Frescoes and murals were the vogue of early Nepal and some fine specimens are still to be seen. There are as well some old covers of manuscripts containing the stories from Jatakas. Books of paintings, dating back to 1220 A.D., reveal the high skill of Nepalese arts. One can also see some mediæval paintings of portraiture, dating back to some hundreds of years. These are now preserved in the Bir Library of Nepal.

DANCE AND MUSIC :

Among the arts of Nepal, historical records of their music and dances date back to many centuries. With this traditional background, it is not surprising that dancing appears to come naturally to them and, with it, the music as part of their life. Religious festivals, opening ceremonies, weddings and, in fact, all functions mean a lot to the art of dance and music.

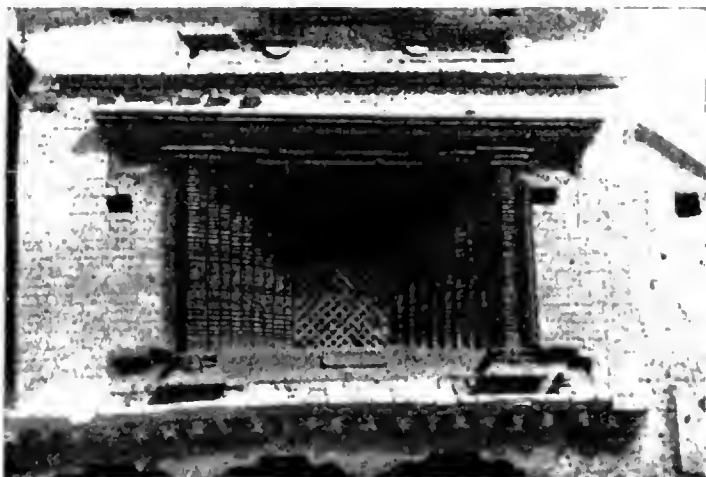
Of the types of dances, there are three distinctive classes—the religious or festival, folk or country, and the ballet or group dances. The latter, a more serious and of professional nature, demands quite considerable training and may be seen at special functions or on the stage. Of the other types, there are the festive and multitudinous events and the pastoral dances of various kinds, linked with the agricultural operations and seasons. It is on these colourful occasions that one sees the people of Nepal demonstrate their natural instincts; the rhythm and gyration, though unorthodox at times—according to the nature of the dance—can be said to be equally as graceful as that of a highly trained performer.

The pursuit of dancing is a distinctive art, and has always gone with music in the various functions. Classical drama, modelled on ancient times, is quite an elaborate entertainment. It is composed of dialogue, chorus singing, graceful gyrations and gestures, and the various movements are very difficult to the uninitiated due to the use of heavy make-up and masks. Most of the costumes are elaborate, that are worn baldrickwise with exotic ornaments, while the masks are generally of a legendary figure of a highly colourful nature.

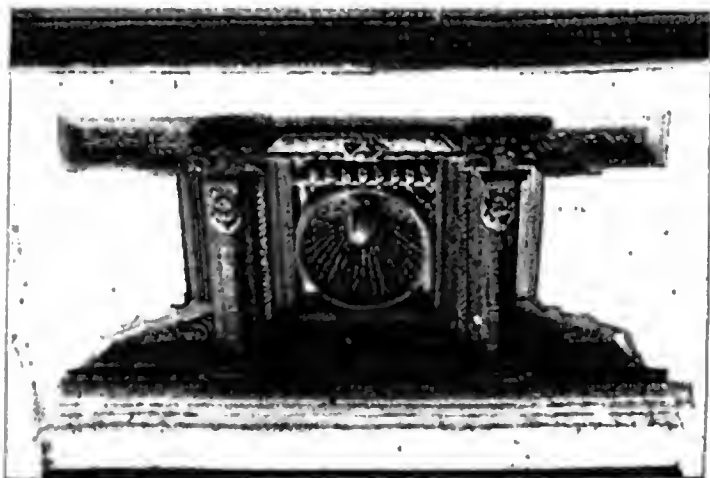
Among the many well-known and popular dances, the undermentioned are the favourite folklores of the respective regions—

Jhyaure—A popular song and dance of great attraction to the people of the Valley.

Ghatu—Commonly named after the two swans 'Ghatu and Saranti' and a favourite of the Western Nepalese Districts.



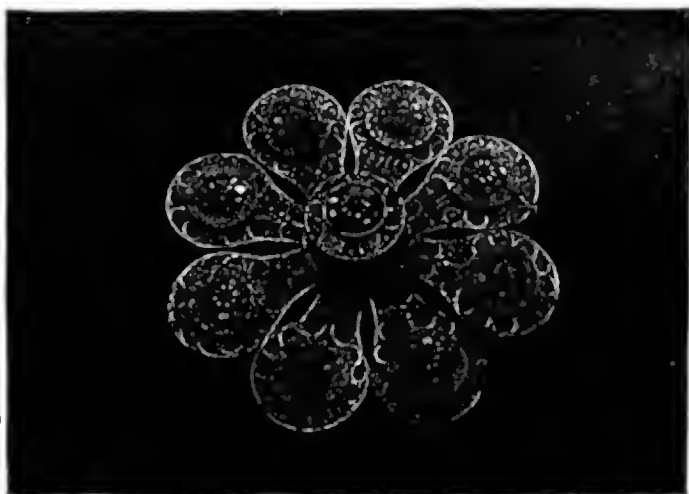
Another pattern of windows as generally found in the homes of
Nepalese (13th century)



Typical of highly intricately carved window to be found all over
the country in various patterns (10th century)



Nepalese art in jewellery



Betel Box made from brass and set with stones, highly engraved

Jhijhiya—Dedicated to Durga Bhavani—the Goddess of Victory. The lives of the fishermen in the Terai area are here expressed in poetry and music.

Kahara—A pastoral of great revelry among the agricultural settlements.

Among the classical dances, the most popular are those of the Devi dances of Mahalaxmi and Mahakali. While in Bhaktapur, famous for its Classics, are the Nagacha, Natuwacha and the Nav Durga.

Of Nepalese music, there is perhaps none written of such, for if one views the stage set for a performance and the intricacies of the instruments, it is easily understandable and no wonder that they are born musicians and lovers of the art. The striking feature is the perfect harmony and remarkable tempo of the artists. Old records of music, dating back to the Malla period, are still preserved and may be seen at the Bir Library.

ARTS AND CRAFTS :

In the arts of craftsmen, it is generally held that Nepalese wood and ivory carving reveals the most exquisite craftsmanship to be seen anywhere. The plaster work, to be seen in their shrines, takes a second, if not an equal place.

The silverware modelling, for its bold relief of detail and conception, is still today considered the finest of craftsmanship.

In metalware, some of the finest specimens of antique are produced in Nepal and one can see these works of art in numerous designs all over the valley.

Textiles of various qualities and designs are fit to set a fashion, while their tapestry and carpets offer a potential of trade and yet make fit mementoes of this picturesque land of the gods.

CUSTOMS

In this land of festivals, one can get a good glimpse of the Nepalese character and good fellowship. It is during these times that the regions throughout the country present a captivating sight with colourful decorations, folk dances and music as the main features of interest.

The majority of festivals are of religious origin, but most of these occasions are indulged in a round of merriment and hospitality to relatives, friends and strangers alike. Here again, one will see that there is no religious dominance by the free acceptance of both Hinduism and Buddhism and this unification is the characteristic of the Nepalese freedom and cultural trait.

Besides the three Hindu festivals of Holi, Dessehra and Dewali, the Newars celebrate many others in which, by the way, all Nepalese religious sects participate and the following are but a glossary of some of these festivals.

FESTIVALS

BHAIRAB—JATRA

This festival is held in honour of Bhairab, an incarnation of the Hindu God, Shiva. The ceremony is held at Kathmandu and Bhatgoan. It is really held in two parts—the Rathjatra and the Lingajatra. On the first day, processional cars, in which are seated representations of Bhairab and Bhairavi, are paraded through the streets in a grandeur of pomp and colour. On the second day, a large baulk of timber, known as the Linga, is erected before the palace and buffaloes are sacrificed to the deity. The two processional cars are placed near the Linga and remain there with their respective occupants while the sacrifices are made and at the end of these return in ceremony to the temple.

GAIJATRA

Otherwise known as the festival of the Cow, is a popular festival among the Nepalese, which takes place in July. This is an occasion for great revelry, in which the light-hearted people join.



Masked Dancer



The Mahakali Dancers



Nepalese dramatic artists during a performance

The celebration consists of an escort of brightly attired men, who wear horns and masks, accompanying an image of a cow as it is paraded through the streets on the first day of the festival. Following the men, are invariably a number of motly maidens. The purely Hindu section of the crowd participate only on the first day of the celebrations, while the others maintain the occasion for many days, during which, they visit the various monasteries to make offerings of flowers, grain and fruits. For the period of the festival, the walls of the monasteries are gaily decorated with brightly coloured pictures depicting Buddhist subjects and the life of Krishna—these pictures, as displayed, are ancient works of art collected over many hundred years and are preserved for the occasion, being taken away after the ceremony and stored for the next festival in the following year. Incidentally, these are some of the rarest works in the world and are worth seeing.

INDRAJATRA

This is another of the great festivals held in the month of September in honour of the God Indra—the Giver of Rain, whose thunderbolt rests upon a pillar at the top of the five hundred steps approaching the temple of Swayambhunath.

The celebration in connection with this festival lasts eight days, on the eve of which, two festivals are blended—The Rathjatra and that of Indra. It is considered the most joyous and carefree of the great occasions of the year, for the period devoted to Indra is regarded as a general holiday by all Newars. The whole of Kathmandu is illuminated with myriads of small lamps and there is much dancing and jollification in the streets.

Small images of Indra are erected in conspicuous places throughout Kathmandu and one portion of the ceremony is devoted to the Devi Kumari—the living Goddess; this seems to give zest and provides a human element near and dear to the hearts of the people. During the ceremony, the story of Devi Kumari is related with a wealth of unvarying detail,

for it belongs to the comparatively modern time of King Jaya Prakasa Malla, who reigned in the eighth century. The story itself is interesting, not perhaps so much in itself, but because it demonstrates how the legendary tales of Nepal have been handed on and on throughout the generations, always with a strict regard for the historical accuracy.

The story-tellers say that King Jaya Prakasa Malla banished a young girl from his city, because it had been reported to him that she had an evil eye and claimed to be a deity or Kumari. No sooner was the girl banished than the Queen declared that she too was a Kumari and she displayed symptoms which thoroughly alarmed the King. Jaya Prakasa, seeing and believing that the evil spirit had passed from the banished girl to the person of his Queen and in order to make amends, sent messengers after the girl and decreed that she should be drawn through the streets of his capital in a Chariot of State. He also ordered that she should be attended by two Banra youths. In these days, two Banra boys, whose post is hereditary, impersonate the original attendants of the maiden and a Banra girl takes the place of Devi Kumari. The girl is selected at a very young age and her term of office as the Living Goddess usually lasts for a period of seven to ten years, during which period, she is worshipped as the Goddess of Rain. There are very considerable emoluments attaching to this office, for it frequently follows that she is doomed to a life of spinsterhood, it being considered that this impersonation renders her unfit to undertake her place in normal life and marriage, though some rare instances of the latter are known.

MACHENDRANATH—RATHJATRA

Yet another of the important festivals held during the month May/June is also dedicated to the all important matter of rain and this has its origin in the dim past. Here again, however, legend is unshaken and unaltered and the story underlying the festival is typical of the folklore of this highly picturesque kingdom and its very ancient traditions.

It is said that Goraknath, a disciple of Machendra, visited Nepal and took umbrage because he was not accorded the reception which his dignity and sanctity demanded. In consequence, he retired to a small hill in the valley and remained there in contemplation, reviewing in his mind the indignity of his approach to Nepal. He remained on the top of this hill for twelve years and during that period not a drop of rain fell in the valley. Despite the people's protests and pleadings, Goraknath refused to move. It seemed that he would be there for all time and that the fertile valley of Kathmandu would be rendered an inhospitable waste, when Narendra Deva, the King of Bhatgoan decided to act and to intercede with Machendra himself. The King succeeded in persuading Machendra to visit his country and on hearing of Machendra's arrival, the obdurate Goraknath abandoned his hill top to descend to the valley and make obeisance to his leader, Machendra. Whereupon, it is said, the drought was broken and rain fell in plenty. Thereafter, the King decreed that honour should be done to the name of Machendra every year.

The festival is a long and complicated one. First, the image erected in honour of the God is bathed at the spot where tradition has it that King Narendra set out on his all important mission to Machendra, and the site is marked by a large tree. Later, the image is paraded through the streets of the town and is subsequently disrobed before the assembled people, his shirt being exhibited to the multitude.

There is an interval of seventeen days between the bathing ceremony and the public parade. In the interim, the image is elaborately painted and prepared for the triumphal passage through the streets amidst much colour and song. In Kathmandu and Patan, this Chaitra Dasain is performed during the month of April. The functions are the same as the foregoing, with the exception that the figure of the deity at Kathmandu and Patan is of white colour and the ceremony lasts for four days instead.

LIST OF HOLIDAYS & FESTIVALS

All holidays and particularly festivals are based on the Nepalese calendar; thus, in order to derive the appropriate dates of the western calendar, the following is given as a guide to visitors to Nepal.

<i>Festival</i>	<i>Approx. Date</i>	<i>Nepalese Calendar Month</i>
Makara Sankranti	14th January	1st day of the month of Magha (10th month).
Shree Panchami	12th February	5th day of the month of Falgoon (11th month).
National Day	18th February	7th day of the month of Falgoon (11th month).
Sivaratri (Night of Siva)	3rd March	14th day of the month of Falgoon (11th month).
Holi	17th March	8th to the 15th day of the month of Falgoon (11th month).
Chaitra Lasai	4th April	8th day of the month of Chaitra (12th month).
Ghorajatra	7th April	New moon day of the month of Chaitra (12th month).
Lingajatra (Bhairab)	13th April	1st day of the month of Baisakha (1st month).
Nawa Barsa Devas (New Year's Day)	13th April	—Do.—
Machendranath Rathjatra	23rd April	8th day of the month of Baisakha (1st month).
Buddha Jayanti	13th May	Full moon day of the Baisakha (1st month).
Shree Panch Janmotsava	12th June	10th day of the month of Asadha (3rd month).
Tribhuwana Jayanti	27th June	17th day of the month of Asadha (3rd month).
Karkata	16th July	1st day of the month of Shrawan (4th month).

<i>Festival</i>	<i>Approx. Date</i>	<i>Nepalese Calendar Month</i>
Raksha Bandhan	29th August	Full moon day of the month of Shrawan.
Gaijatra	30th August	1st day of the month of Bhadra (5th month).
Krishna Janmastami (Birthday of Lord Krishna)	5th September	8th day of the month of Bhadra (5th month).
Indrajatra	26th September	14th day of the month of Bhadra (5th month).
Dasserah	13th to 27th October	First half of the month of Aswin (6th month).
Tihar (Panchaka)	8th to 12th November	13th and 14th day of the month of Aswin, new moon day and the 1st and 2nd day of the month of Kartik (7th month).
Haribodhini Ekadasi	22nd November	11th day of the month of Kartik (7th month).



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CITIES & POPULATIONS

Nepal is a country of small villages, although there are some 28,780 cities, towns and villages in the country. 85 per cent of these have fewer than 500 inhabitants and only 10 cities have 5,000 or more residents within their municipal limits. The predominant rural character of the country is also shown by the fact that nearly three-fourths of the population live in villages with fewer than 1,000 inhabitants, whereas, only three per cent of the population live in the ten largest cities. Five of these cities are located in the Kathmandu Valley, which has a pronounced effect on the social and economical character of the people therein, four of the cities are located in the Eastern Terai and one is in the Far Western Terai.

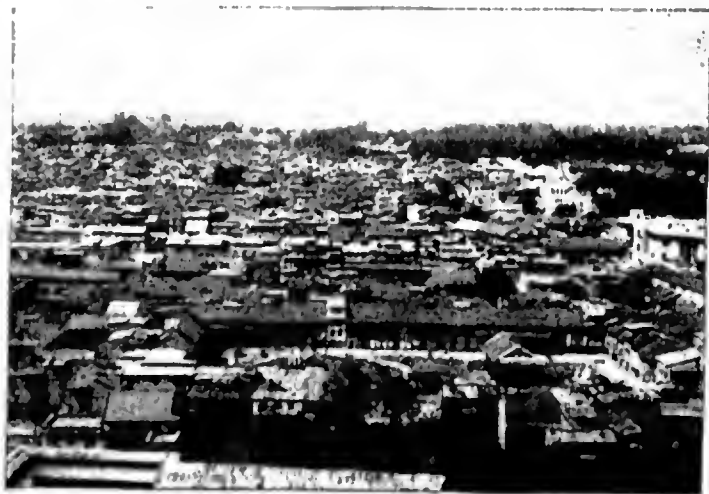
The table, given hereunder, shows the number of persons living within the municipal limits of the ten largest cities, not including the population living in the rural area outside of the city limits.

<i>Cities</i>			<i>Population</i>
Kathmandu	...	...	... 106,579
Lalitpur	...	...	... 42,183
Bhaktapur	...	...	... 32,320
Nepalgunge	...	...	... 10,813
Birganje	...	...	... 10,037
Thimi ...	...	...	... 8,657
Biratnagar	...	...	... 8,060
Kirtipur	...	...	... 7,038
Janakpur	...	...	... 7,027
Rajpuratawa	...	...	... 5,271

The total population of Nepal, resulting from the enumerations in 1954, was 8,473,478 of whom 8,256,625 were at home



New city of Kathmandu



Panorama of Kathmandu



Wood Carriers going to Bazar



A view of an initiation ceremony

at the time of the census and 216,625 were absent for six months or more. The population was distributed among the regions as under :

<i>Region</i>	<i>Population Present</i>	<i>% of Distribution</i>	<i>Area in Sq. Miles</i>	<i>Persons per Sq. Mile</i>
Hill Regions	5,867,208	71.1	45,097	130
Terai Regions	2,389,417	28.9	9,265	258
Nepal Total	8,256,625	100.0	54,362	152

The age distribution of the population is similar to that of the other countries of Asia, i.e., there is a high proportion of children and a low proportion of old people in contrast to what is found in the industrialised countries of North America and Northern Europe. This is illustrated as shown under :

<i>Percentage distribution of the enumerated population by age</i>				
		<i>Under 15</i>	<i>15 to 50</i>	<i>60 & over</i>
Nepal ...	...	39	56	5
India ...	...	37	57	6
East Asia	...	37	56	7
S. E. Asia	...	43	52	4
S. America	...	39	56	5
N. & W. Europe	...	24	61	15
N. America	...	27	61	12

The proportion of the population who are economically active varies between sexes and from age to age. Only nine per cent of the males under fifteen years were active, as against ninety-nine per cent of those twenty-five to forty-four years of age. The most active age among the women

is fifteen to twenty-four years, and of these seventy-three per cent were active. The under-mentioned tables speak for themselves :

	All Ages	Under 15	15 to 24	25 to 44	45 to 59	60 over
Males						
Active	60.7	9.1	96.1	99.1	98.1	61.4
Inactive	39.3	90.9	3.9	0.9	1.9	38.6
Females						
Active	40.5	7.3	72.8	61.4	52.9	22.6
Inactive	59.5	92.7	27.2	33.6	47.1	77.4

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EDUCATION

The need for universal education in Nepal is clear, for the literacy among persons of school-going age and over stands today at only four per cent. A wide variation in the degree of literacy exists between men and women. Taking the country as a whole, eight of the men and less than one per cent of the women five years old and over claimed literacy.

There were no great variations among the regions from the national average, except for the Kathmandu Valley. The city had the highest proportion of literacy with an average of fifty per cent for males and fifteen per cent for females. This is significant, because of the greater availability of schooling facilities.

The obstacles in the way of growth and progress of education are numerous and these are being set forth in a programme of progressive development by the National Education Planning Commission. Also a temporary University Commission has been appointed by His Majesty the King. This commission is now in the process of drafting a University Act and Charter for the University.

Under the Elementary and Secondary Education scheme within the Five Year Plan, there will be a state-wide organisation, which will bring about a uniform schooling system in Nepal. In conjunction with this plan, the University, Middle and High Schools will be up-graded and expanded for every phase of the economic and cultural development of the country.

Nepal now has the nucleus of an University in the following separately-located and separately-administered higher educational units :

Tri Chandra College	(Arts & Science)
Women's College	(Arts)
Nepal National College	(Night School)
Law School	(Professional)
National Teachers Training Centre	(Professional)

OTHER INSTITUTIONS :

Colleges—Nepal Law College, Nepal Girls College, Durbar Intermediate College, Patan College.

Schools—Padma Kanya High School, Santi Kunj High School, Durbar High School, Nepal Engineering School, Nepal Drawing School.

Cultural—Nepal Council of Asiatic Relations & World Affairs, Nepal Arts Society.

Libraries—General Kaiser Shum Sher, Bir Library, The British, American, and Indian Libraries.

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SHRINES & TEMPLES

Nepal abounds in thousands of shrines and temples scattered throughout the country, but the majority of these and those noteworthy are to be found within the valley and town areas of the kingdom.

The term "pagoda," as known to the outside world, is generally linked with Buddhism. But Nepal has deeply influenced this by her unique art and architectural designs, that are peculiar to the divinities concerned, which makes the term curious history. Briefly, to Nepal, the pagoda is Chaitya, in Burma, it is Zedi and in Thailand, Chedi. It is really the Sinhalese term Dagoba transposed and Dagoba again comes from the Sanskrit term, Dhatu Garbha, meaning a shrine for relics.

Most of these structures are usually of brick and stucco with highly decorated eaves, while some are of stone with elaborate carvings. The images of the gods or goddesses are either of stone, marble, alabaster, bronze and even of brick and mortar and, sometimes, the smaller ones, of silver and gold.

There are many conventionally accepted postures of the images in both religions. However, the Buddhists generally accept only four such postures of the Buddha: seated (two postures), standing and recumbent. The first posture of the seated image represents the Buddha in Meditation, with the hands one upon the other resting near the navel. In the second, Enlightenment, the Buddha is seen cross-legged with the left hand open on the lap and the right hand on the right knee, the fingers pointing downward. The standing image represents the Buddha teaching with the right hand raised. The recumbent posture is that of the Buddha at the time of entering Nirvana, lying on his right side, the head in the right hand and the left arm lying on the left leg.

Hinduism, with its many deities, naturally offers a variety of postures. Notable among these, commonly found in Nepal, are those connected with Shiva and Vishnu. The cave supports on the majority of these temples are exquisitely carved and the colouring combines to make them the outstanding features of mediaeval art. The dignity and splendour of what one sees are difficult to express in words.

Due to the limit of space, it is not possible to give detailed descriptions of all the shrines, but an endeavour is made to include the more important ones of the valley area.

KATHMANDU

Pashupatti Nath—This temple, with its gilt roofs, dedicated to Shiva, and on the banks of the sacred river Bagmati, is also noted for the Arya Ghat, which is the cremation ground and bathing site as well. It is one of the oldest and largest Hindu places of religious veneration in the East and perhaps the most popular shrine. Having withstood the ravages of time and the inclemencies of the tropics, in addition to being afflicted by earthquakes, it goes to demonstrate the peace and tranquility, faith and tolerance, beauty and kindness, that combine to make the most delightful aspect of the Nepalese character and religion.

During the Sivaratri festival held in Falgoon (February), many thousands of migrants from India and even overseas visit the shrine for worship. It is during this festive season when the Shiva Lingam and the numerous smaller shrines portray to advantage these edifices of mediaeval Nepalese art.

Bodh Nath—Otherwise known as Bodha Chaitya, conforms to the desires of Gautama Buddha—that of a tumulus in the shape of a mound of rice be raised and that the embryo Buddha would be like a lotus bud—these two together, in a manner of speaking, project the architectural concept of the pagoda or better described as Stupa. The ever watchful eyes and gilt spire above the dome, with the lotus that contains the fabulously priceless jewels, are accredited

to the ancient Nepalese structural designs. The base provides for the Manje or prayer wheels, with ancient Ranja characters of the sacred formulae "Om Mani Padme Om" that encircle the entire shrine.

During the winter season from November through April, numerous Buddhist pilgrims from Tibet, Sikkim, Bhutan and even Central China visit the shrine for worship. Among the highlights of the festivities during January is the festival of a "Thousand Lights." It is during this festival that one may witness the extravaganza and elaborate decorations that go to make this place a sight for the gods—the ceremony itself is a colourful ritual with a thousand and one lights set in an exotic atmosphere, surrounded by quaint and exquisite costumes, instruments that expound weird sounds and the prayer ritual of guttural tones that go to make the occasion one of the most memorable sights in the world.

The Chinai Lama, the spiritual head of the temple and direct representative of the Dalai Lama, may be seen any time and arrangements can be made to witness these functions and ceremonies through his courteous co-operation.

Swayambhu Nath—Is claimed to be the oldest of Buddhist temples existing today. Historical records date this magnificent edifice, situated on a hill top with 500 steps approaching it, to be over 2,000 years old. In addition to the main structure, there are thirteen traditional supplementary temples that represent the thirteen Buddhist heavens and all their respective spires glitter to present a glorification of their magnificence.

There is, within its precincts, a large prayer wheel standing over 6 feet in height and 3.5 feet in diameter. Also one may see, perhaps, the largest gilt image of the Lord Buddha in Nepal.

The historical and legendary background of this shrine is rather a conjecture, being associated with the earliest history of the Valley. So suffice it to say that this work of Nepalese craft is evidence of the early civilisation and culture of Nepal.

Guhyeswaree Temple—Among the older relics of shrines and temples, this temple, dedicated to Guhyeswaree, the mystic female divinity, is said to be among the very few veneration centres of the *tantric* Buddhists, that is, of particular interest to women worshippers.

Of the other, one that is to be seen is the Charumati Vihar or otherwise known as Cha Bahil. This monastery was built by Princess Charumati, the daughter of Emperor Asoka, when the latter visited Nepal some thousands of years ago. In its vicinity is another Vihar, known as Mavaju Bahal. Both these Vihars are reputed for their outstanding artistic architecture and murals in original mineral colours and are claimed to be some of the oldest specimens in such fine preservation.

Manjushree Chaitya—Located to the west of the famous old Swayambhunath, this old Buddhist stone mound is a popular shrine and on Shree Panchami day in Magh (February), thousands of Buddhists and Hindus gather here to pay homage and worship Bodhisattwa Manjushree, who, it is said, is reputed to possess two eyes of Dharmashree Mishra on his feet as the lord of speech or Vageeshwar.

To the illiterate class of people, who do not understand or know the history of the shrine, this place is better known as the shrine of Saraswati or the goddess of learning.

Lokeswar Temple—This temple, also known as Seta Matsyendra Nath, is situated in the heart of the city of Kathmandu. It is noted for the Yamaleshwar Vihar with its gold roofs and spires and for the image that is reputed to be of great antiquity. There is an annual festival called Rathajatra held in the month of Chaitra (March). This is in honour of the white-faced Lokeswar, a manifestation of Bodhisattwa Mahasattwa Aryalokiteshwar. It is also popularly known as Jan Baha Deo.

The festival is one of colourful processions in which the image is taken out to Lagan and returned during the night of the full moon of Chaitra.

Hanuman Dhoka Stone Inscription—This fountain stone or Hiti, as it is also known, has inscriptions on the side of Hanuman, the monkey god, a devotee of Ram Chandra. It was set up by King Jaya Pratap Malla over 300 years ago and is of interest because of the number of languages in which its characters are written. This record is evidence of the early civilisation and learning in Nepal of not only their own *lingua franca*, but of the many foreign tongues, including English, French, Arabic, Persian, Kashmiri, etc.

Nearby, in the vicinity of the square, is the old palace and durbar square. The latter is commonly known as the Kot, where the great massacre took place. Within here is the throne where the King frequently sits and holds his council and within the famous courtyard (the scene of much bloodshed) are numerous deities dedicated to various divinities.

Turja Bhawani Temple—This old gilt temple is also known as Taleju Maju and dates back to the time when Bakhtivar Khilji invaded Ayodha (India) and returned with the deity from there as a war trophy. It has, since its inception, been the house of worship of the ruling Newar Kings.

It is noted for its exquisite craftsmanship and architecture of the early Hindu style pagodas.

Kumari Bahal—A celebrated monastery, with quaint and elaborately carved windows and interior decoration, is found in front of the Gaddi Durbar or Throne Hall. Within this monastery lives the Kumari Devi or the "Living Goddess," better known as the "Vestal Virgin."

On the fourteenth day of Bhadra Shukla (September), there is a festival, sometimes associated with the Indrajaatra function. During this ceremony, His Majesty the King presents his felicitations to her and ascends the throne only when the chariot bearing the Kumari Devi reaches the Dabuli in front of the throne hall. The procession, a colourful and elaborate affair, is attended by military bands and armed

escorts that proceed through the city, followed by the cars of Ganesh and Bhairav.

Than Baheel—Is a very old Buddhist monastery, situated near the Seegal Chaitya and known otherwise as the Vikram Sheel Maha Vihar. It is reputed for its collection of some of the oldest Sanskrit writings in gold. Bodhisattwa Manjushree is said to have visited this place and written the Pragnaparamita Sutra—the great Mahayana—Buddhist text.

Not far from here, in Asan Tole, is another of these fine old temples, known as the Yoganvara Temple, also called the Annapoorna Temple. Here, annual functions are held in the true Buddhist *tantric* styles and it is worth a visit to appreciate the age-old customs and traditions of these people.

LALITPUR (PATAN)

Kwa Bahal—This ancient gilt-roofed Vihar, also called the Hirnyavarna Maha Vihar, was built during the reign of King Bhaskar Deva Varma, about 800 years ago. In the centre, there is a small shrine of Adi Buddha, where Buddhist women fast during the month of Shravan (August)—the lent period of Waso.

On the north, there is a magnificently decorated hall where the image of Amoghapash Lokeshwar stands, while, on either side, are the Tibetan Kahgyur prayer inscriptions in many volumes. The walls are decorated with ancient murals and a giant prayer wheel recalls the replica of the great Sera Monastery of Lhasa (Tibet). To the south, there is another hall, in which there is a large image of the Lord Buddha and a fine collection of antiques and art objects.

Krishna Mandir—A prominent Hindu temple, built over 300 years ago by Raja Siddhi Narasingha Malla. It is a replica of the Krishna temple at Mathura, India, and is admired for its fine carvings on stone, which reproductions are stated to excel those of the originals in India and



The Krishna Mandir at Patan



Bodhi Temple in Patan

is noted throughout the East as one of the outstanding architectures of Nepalese art.

Maha Buddha Temple—This celebrated shrine was built some 500 years ago by Pandit Abhayar, Raja of Maha Bodh. The temple abounds in most exquisite craftsmanship and stone sculpture. Everyone of the 2,350 bricks used gives a very vivid description of the various stages in the life of the Lord Buddha. In general, it is a replica of the Maha Boddhi temple in India, but connoisseurs of art claim the Nepalese work of art to be of exceptional craftsmanship not to be seen elsewhere.

Within is a shrine dedicated to Maya Devi, mother of Lord Buddha, and this is reputed to be of great antiquity. Its unique beauty attracts many thousands of pilgrims and visitors will find this work of art well worth a visit.

Tan Bahal—This gold gilt shrine of legendary tradition, where Boddhisattwa Aryavalokeshwar, the teacher of Goraksha Nath, resided for about six months, is noted for its teachings in Buddhism.

There is a festival, called the Bhoto Jatra or the Frock Festival, held annually about the full moon of Vaishakh (May). It is known as the greatest car festival in Nepal and that of the Buddhist saint. The festival is usually held at Jawlakhel, near the Jawlakhel Durbar of Juddha Sham Shere and the Zoo, and with it is associated the cocoanut festival, when cocoanuts are scattered from the cars of Matsvendra Nath and Meen Nath.

BHAKTAPUR (BHATGOAN)

The Najatapola Dewai—Commonly known as the "temple of five stages." It was erected by Raja Narendra Deva to enshrine the image of Boddhisattwa Aryalokiteshwar from Kamuni Mount.

The temple, original in design of Nepalese architecture, has only one replica in Japan. The structure stands on a

square base plinth, some 30 feet square and about 25 feet high. The shrine spires above the base in five stages to a height of some 120 feet and is replete with carvings and works of art. On the steps of the plinth are numerous stone sculptured legendary deities that display some of the finest craftsmanship.

It is the most prominent temple in this principality and can be seen for miles around the valley as a prominent land-mark.

Bhairava Temple—The temple is dedicated to the great god of war, Bhairav. It is noted for its ancient tokens and style of building, exclusive to the mediaeval art and design of Nepalese architecture, and is worth seeing.

Vihars of Bhatgaon—There are about seven monasteries in the principality of Bhatgaon, where monks and priests from all over the country and abroad congregate during the month of Shravan.

The festival, known as Panchadana, is held here in memory and honour of the past Buddha Deepankar, Sakya Muni and the living monks and priests, who go a-begging on the thirteenth dark day of Shravan (August). During this festival Buddhist images of Buddha and Bodhisattwa, Buddhist scrolls and paintings and the volumes of scripture are displayed for exhibition. It is claimed that some of the oldest works of art of ancient Nepal are to be found among these exhibits and are stated to be priceless and rare among the antiques of the world.

ECONOMIC RESOURCES

For generations the economy of Nepal has remained virtually static. Until the year 1951, when there was a change in the regime, Nepal was one of the most isolated countries of the modern world. Cut off from effective contact with modern influences which in varying degrees were transforming the economic life of most other nations and as a result of the absence of any substantial compensating economic development, low level poverty became the lot of a large proportion of the people.

There is, in this fact, no cause for dismay, for experience has repeatedly shown that centuries of relative immobility in the economic life of a nation may be followed by an era of new vitality. Recently, Nepal has joined the United Nations, welcomed an unprecedented number of international visitors and initiated a Five Year Plan for her economic and social development. These are significant events in the welfare and progress of the country.

The general land distribution of Nepal varies considerably and the undermentioned is an indication of same.

Under Forest	...	211,00,000	Acres appx.
Under Perpetual Snow	...	5,440,000	„
Alpine Meadows	...	2,560,000	„
River Beds, Roads, Villages and Towns	...	4,480,000	„
Waste Land Reclaimable...		2,758,000	„
Land under Crop	...	9,658,000	„

AGRICULTURAL LAND (Crop)

This is estimated through the distribution of crops. The land under wheat, potato, oilseed and tobacco is generally based on two crops. The others may vary as seasonal to lesser or greater yields. The following are the approximate acreages under the various crops.

Paddy	...	...	6,584,000 Acres.
Maize and Millets	...	...	2,920,000 „

Wheat	...	...	...	768,000	Acres.
Potato	...	...	...	576,000	"
Oilseed	...	...	...	408,000	"
Tobacco	...	...	...	288,000	"
Jute	...	...	...	96,000	"
Miscellaneous	...	...	...	190,000	"

PASTURE LAND (Farm Land)

Still in undeveloped conditions, a large percentage remains virgin. An indication can, however, be assumed from the approximate heads of cattle and poultry now reported in the country.

Cows	...	...	...	2,100,000
Oxen	...	...	...	1,880,000
Buffaloes	...	...	...	1,190,000
Sheep and Goats	...	...	...	1,750,000
Hog	...	...	...	140,000
Poultry—Duck and Chicken	...	...	...	14,000,000

FOREST LAND

Distribution of this indicates that here too very great proportions are still undeveloped and virgin. The forest resources of Nepal offer the country's most promising base for a rapid strengthening of the national economy. Potential domestic and export markets justify measures for the early integration and utilisation of these resources.

The present distribution may today be reckoned as :

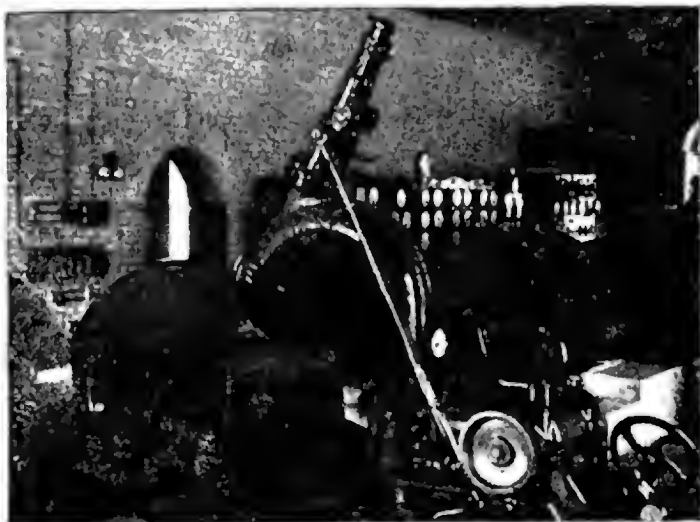
State	...	...	...	8,640,000	Acres.
Communal	...	...	...	730,000	"
Private	...	...	...	1,930,000	"

INDIGENOUS PRODUCTS

Hereunder is a distribution by regions of indigenous products that are well established. It is quoted as guide to



Rural Scene of the higher ranges (milking yak)



Nepal's industrialisation is fast developing—view of Hydro-Electric Power House



Transplanting Paddy



Pottery Spinner at Thimi

visitors interested in the various industries and as a potential for the future development of Nepal :

<i>Region</i>	<i>Product</i>
Achham ...	... Dwarf Milch Cows.
Ankhu ...	... Cotton.
Baitadi ...	... Gur (Jaggery).
Biratnagar ...	... Jute, Textiles, Sugar and Matches.
Barhabise ...	... Vines.
Birgunj ...	... Iron Products.
Bhaktapur ...	... Cloth, Wood and Silver Wares, Stone Sculptures.
Bhojpur ...	... Blankets, Metalware.
Chitlang ...	... Farm Products.
Chitwin ...	... Oilseeds.
Chandragunj	... Tobacco.
Dumrikharka	... Cotton.
Dumja ...	... Handlooms—Cotton and Silk.
Dang ...	... Coal and Minerals.
Dhunibesi ...	... Sugarcane & Tropical Fruits.
Ghandkhar	... Mangoes.
Giring ...	... Cotton Growing.
Ilam ...	... Tea Plantations.
Kathmandu	... Cloth shoes, umbrellas, curios and antiques, arts and crafts, pottery, carpets, embroidery, smoking pipes.
Khaptar ...	... Oil.
Khokana ...	... Fish.
Khaksi ...	... Pashmina and Woollen goods.
Kirtipur ...	... Handloom Cloth.
Malamchi ...	... Sherpa and Tibetan products.
Okhaldanga	... Blankets and Woollen goods.
Patan ...	... Ivory, Wood and Metalwares.
Palpa ...	... Pottery and Brasswares.
Pokhara ...	... Fruits and Woollens.
Rising ...	... Cotton and Cotton goods.
Sikar Bensi	... Rice and Rice products.
Sindhu Palchok	... Woollen goods.
Trisuli Bazar	... Fish.

<i>Region</i>	<i>Product</i>
Tikni ...	... Rice Products.
Thimi ...	... Pottery.
Those ...	... Iron mines and Minerals.
Tanahum ...	... Cotton and Cotton goods.
Terhathan ...	... Carpets.
Teraí ...	... Timber.
Wallanchang	... Carpets.

MINERALS

Fragmentary historical evidence indicates the past existence in Nepal of mining of copper, iron and other minerals. The decline and extinction of such enterprises, as existed, are attributed to the ruthless treatment of workers which caused them to lose interest.

However, some deposits have been identified and investigated as to their extent and quality. It now appears to be well established that a lime-stone deposit at Bhainse is large and of satisfactory quality for the manufacture of cement. Preliminary study has indicated that an iron deposit at Phulchowki-Danda is sizable; deep diamond drillings are now projected to ascertain the actual extent, formation and quality. Nangre copper and Bhorle nickel are to be further investigated. A mica deposit north of Kathmandu appears to be of sufficient quality to warrant commercial mining, while lignite deposits, also near Kathmandu, may prove to be suitable for firing brick-kilns and for fuel in other uses not requiring high grade coal. Other minerals known to exist in Nepal, but without knowledge as to whether the amounts are commercially promising, are cobalt, lead and zinc.

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TRANSPORT AND COMMUNICATIONS

The deep valleys and extremes of elevation make communications very difficult and there is probably no country in the world confronted with such intercourse problems.

Highways—There are at present a total of some 310 miles of road in Nepal, some only fair-weather, while others are just mere tracks intersecting the hills and valleys of the country.

A master plan for the construction of a total of 4,000 miles road has been divided into four tentative projects. In the first, 300 miles of metalled road, with 300 miles of fair-weather roads and 300 miles of Jeep tracks will be constructed. With these constructions of priority opening, there is a further project for new roads of 600 miles together with a further 600 miles of tracks. However, there exists today highway approaches to the Kathmandu Valley that are open all the year round which connect her borders with India. In addition, there are some 80 miles of road in the Valley itself and 160 miles in the Terai area that are motorable all-weather roads.

Ropeways—The ropeway is by far of the greatest economic importance, as it is the cheapest means of conveying merchandise into the valley with its population of 600,000.

Constructed in 1927 to traverse a 14-mile length from Dhursingh to Matatriha, it had a capacity of originally eight tons per hour. The present ropeway, now after nearly thirty years of operation, due to wear and tear, has only a capacity of five tons per hour. It has, however, served the valley well and, even now, is working 12 hours a day, transporting 60 tons of merchandise daily.

A new extension from Matatriha to Bhansar was completed but this has not been put into operation as yet. Nevertheless, a new construction is under proposal to meet the increased

traffic and it is intended to replace the old ropeway with one having a capacity of 20 tons per hour. This would greatly add to the economy of operations and transport to and from Kathmandu Valley.

Railroad—The Nepal Government Railway, a 2-foot 6-inch narrow gauge line, was constructed in 1927. This line, 30 miles long, runs from Raxaul on the Indian border to Amlekhgunge at the foot hills. There is also another line connecting Jayanagar with Janakpur over a distance of 33 miles.

It is intended to convert this system to the metre gauge and in uniformity with the Indian Railway, with an extension to Hitaura that would link up with the proposed new ropeway to Kathmandu. This would facilitate and expedite the shipment of merchandise and passengers from India to Kathmandu at a greatly reduced cost. Instead of having the present three transshipments at Raxaul, Amlekhgunge and Dhursing, there will be one at Hitaura.

Airways—The following table of landings for all existing airfields in Nepal during the years 1951 to 1955 is indicative of the increasing volume of air traffic.

1951	...	...	...	200
1952	...	...	...	900
1953	...	...	...	2,100
1954	...	...	...	4,300
1955	...	...	...	4,800

At present, Indian Airlines Corporation operates the external service between Patna and Kathmandu. All internal services are controlled and operated by a national organisation, Royal Nepal Airlines Corporation, and a regular schedule of service functions between Kathmandu and the following :

Pokhara, Bhairawa, Simra, Biratnagar.

Surveys are now being carried out to determine the development of the above and new air-strips at Janakpur, Rajbiraj, Nepalgunge and Dang.

COMMUNICATIONS

Postal Service—The Postal Service began in Nepal in 1875, when runners, soon replaced by lancers, carried government documents bearing One Rupee stamps between Kathmandu and the districts of Gorkha, Pokhara and Palpa. Four years later, this facility was opened to the public to become popular. In 1881, New Post Offices were opened and stamps in one, two and four annas denominations were issued, thus setting a pattern, which in an extended form, has continued till to-day.

The postal communications of the country have had and continue to have a dual pattern. Internal communications are handled by the Nepalese General Post Office, but owing to Nepal not having joined the Universal Post Union, mails entering the country from or leaving it for external destinations are routed through the Indian Embassy Post Office in Kathmandu.

It is the aim of the government, under the Five Year Plan, to extend and improve the efficiency of the present system and to acquire early membership in the Union.

Wireless—Since the introduction of wireless communications in 1950, thirty well-distributed stations have been established. All, except two in Kathmandu and Biratnagar, are powered by petrol engine generators. All stations contact Kathmandu daily according to a fixed schedule. Apart from government use, the system is made available to the public for both messages and conversation. Trunk calls are available to most centres internally as well as to India.

Radio Nepal broadcasts daily from Kathmandu on two wave bands—the short on the 41 metre band and the medium on the 200 metre band. News and other features are broadcast in Nepali, Hindi, Newari and English.

Telephone—The telephone service, initiated on a small scale in Kathmandu about forty years ago, was exclusively for the use of the ruling chiefs. This has now been extended since the past five years to the people of the city.

It is intended to replace the obsolete equipment in the near future with the automatic system. There are, however, telephonic connections with most towns in Nepal and with the additional exchanges being introduced, during the plan period, communications will open up the country's requirements.

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FACTS & FIGURES

POLITICAL DIVISION, AREA AND POPULATION :

On the basis of revenue, population and strategic importance, the districts are divided into three classes and each district is under a Badahakim.

<i>Districts</i>	<i>Population</i>	<i>Area in Sq. miles</i>	<i>Headquarters.</i>
CLASS A :			
Bara, Parsa & Rautahat ...	514,556	1388	Birganj.
Saptari & Siraha ...	431,599	912	Rajbiraj.
Mahottari & Sarlahi ...	700,000	1200	Jaleswar.
Morang ...	228,946	1080	Biratnagar.
Palhi Majhkhand ...	250,000	600	Bhairawa.
Dhankuta ...	531,396	3817	Dhankuta.
Palpa ...	400,000	5000	Tansing.
CLASS B :			
Khajhani & Syuraj ...	150,000	500	Taulihawa.
Jhapa ...	79,482	457	Bhadrapur.
Banke & Bardia ...	150,000	800	Nepalganj.
East No. 1 Chautara ...	370,248	1493	Chautara.
Kailali & Kanchanpur ...	100,000	1400	Trinagar.
West No. 1 Nauwakot ...	400,000	2200	Nauwakot.
West No. 3 Pokhara ...	450,000	2500	Pokhara.
Ilam ...	115,057	530	Ilam.
Doti ...	300,000	3000	Doti.
CLASS C :			
Dang & Deokhuri ...	150,000	1100	Ghorahi.
West No. 2 Gorkha ...	200,000	1100	Gorkha.
East No. 2 Ramechhap ...	250,447	1291	Ramechhap.
West No. 4 Pallo Nauwakot ...	400,000	1500	Syanja.
East No. 3 Okhaldanga ...	275,503	2037	Okhaldanga.
East No. 4 Bhojpur ...	238,533	926	Bhojpur.
Gulmi ...	50,000	1000	Gulmi.
Dailekh & Surkhet ...	300,000	1200	Dailekh.
Sindhuli ...	102,101	902	Sindhuligarhi.
Sallyan & Jajarkot ...	450,000	3000	Sallyan.
Baitadi ...	150,000	1500	Baitadi.
Pyuthan ...	150,000	1000	Pyuthan.
Jumla & Humla ...	160,000	5000	Jumla.
Dandeldhura ...	60,000	850	Dandeldhura.
Baglung ...	100,000	1300	Baglung.
Udaipur ...	90,539	927	Udaipur Garhi.
Chisapani ...	150,000	2000	Chisapani Garhi.
Chitwan & Nawalpur ...	150,000	1000	

TRADE ROUTES

There are about eighteen passes between Nepal and Tibet that are used as trade routes ; these are considered among the highest in the world and many of them are constantly covered with snow. The following are the most important passes.

Kuty	...	...	...	21,544 feet.
Wallenchunj	...	...	...	16,740 „
Sailpu—Salbu	...	...	...	16,537 „
Popti La	...	...	...	13,932 „
Rasua—Kuirong	...	...	...	6,100 „
Bongwa	...	...	...	19,204 „
Tiptala	...	...	...	17,630 „
Nalaukar	...	...	...	15,470 „

MOUNTAIN PEAKS

It is of interest to note that the chain of mountains, forming the eternal snows and "white backbone of the world," within Nepal territory of the Himalayas, has more than fifty-one peaks of over 24,000 feet, many of which are still to be climbed and named. Most of these latter are better known to the world by numbers. The following classification by altitude includes many of the famous and world renowned peaks.

Number of peaks over	29,000 feet	...	...	1
„ „ „ „	28,000 „	...	...	2
„ „ „ „	27,000 „	...	...	3
„ „ „ „	26,000 „	...	...	7
„ „ „ „	25,000 „	...	...	12
„ „ „ „	24,000 „	...	...	26

In addition to the above, there are numerous smaller peaks ranging from about 18,000 to 23,000 feet. Quite a number of these are ideally situated and make some of the best mountaineering treks to be found in the world. Being within short distances from the Valley, they are easily accessible and most economical on the money bag.

PHYSICAL FEATURES

Perhaps, a brief outline of some of these mighty giants, that have yielded to man and those still defiant in their grandeur and ruggedness, may be of interest to tourists.

May 29th, 1953 was a great day among the achievements of man, when Sherpa Tenzing and Sir Hillary stood on the highest point of this universe—Mount Everest, or Sagar Matha as is known to the Nepalese. It was again in 1956, that the legendary god appeased the Swiss party.

Among some of the other outstanding peaks that have submitted to human endurance and accomplishment, are the following :—

1. Kunchenjunga, 28,146 feet, yielded to a British party in 1955.
2. Lhotse, in the Everest group and of 27,890 feet, was overcome by a Swiss party in 1956.
3. Makalu, surrendered to the French in 1955, after they had the measure of her 27,790 feet.
4. With all her massiveness and 26,750 feet, Cho Oyu was conquered, first in 1954 by the Austrians and later in 1958, by an Indian expedition.
5. Manaslu, 26,658 feet, after withstanding several other assaults, bowed her head eventually to the Japanese in 1956.
6. Herzog and his French party were in, as early as 1950, to account for the 26,493 feet of Annapoorna I.

Of the many still maintaining their undefeated records, here are a few of the more important ones :—

The formidable Dhaulagiri of 26,795 feet ; then Gosainthan with 26,291 feet. The massive Annapoorna range with 26,041 feet of Annapoorna II and following in its wake is Himal Chul of 25,802 feet. Gauri Sanker rises to 23,435 feet and the Everest satellites, Nuptse and Ama Dablam, to 25,680 and 22,310 feet, respectively.

To these can be added a list of numerous unclimbed and unnamed peaks ranging in altitudes from 20,000 and upwards.

PUBLIC HEALTH

The following is a distribution of the Doctors and Hospitals in the country.

Central and District Hospitals	...	...	34
Maternity Hospitals	...	...	4
Sanatorium	...	...	1
Leper Hospitals	...	...	1
Total Doctors and Vaidyas	...	...	255

Common Diseases—Malaria alone takes a toll of some 35,000 lives per annum and is most prevalent in the Tarai areas. Goitre is common in the poor rural areas. Tuberculosis, Trachoma, etc., are to be found almost throughout the country in fair number of cases.

CONVERSION TABLES

Ready Reckoner :—The following conversion table of Nepalese Currency equivalent to that of Indian, is based on the standard rate of Rs. 160.00 N. C. equals Rs. 100.00 I.C. approximately.

N. C. Pice.			I. C. Naya Paisa.
0.01	...	...	0.01
0.03	...	...	0.02
0.04	...	...	0.03
0.06	0.04
0.07	0.04
0.09	0.06
0.10	0.06
0.12	0.08
0.13	0.08
0.15	0.09
0.22	0.14
0.30	0.19
0.37	0.23

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२०१३ बैशाख शुक्ल



Specimen of fine sculpture of the 10th century

<i>N. C. Pice.</i>				<i>1 C Naya Paisa.</i>
0.75	...	...	...	0.47
1.12	...	...	...	0.70
1.60 Rupee	...	...	...	1.00 Rupee
3.20	...	...	...	2.00
4.80	...	...	...	3.00
6.40	...	...	...	4.00
8.00	...	...	...	5.00
9.60	...	...	...	6.00
11.20	...	...	...	7.00
12.80	...	...	...	8.00
14.40	...	...	...	9.00
16.00	...	...	...	10.00
24.00	...	...	...	15.00
32.00	...	...	...	20.00
40.00	...	...	...	25.00
80.00	...	...	...	50.00
120.00	...	...	...	75.00
160.00	...	...	...	100.00

Ready Reckoner—Conversion table of exchange for Pound Sterling to Indian Currency based at 1 s. 6 d. to the Rupee or Rs. 13.33 to £1.

<i>Sterling. £</i>				<i>Indian Rupee.</i>
1.3	...	...	...	0.83
2.6	...	...	...	1.66
5.0	...	...	...	3.33
10.0	...	...	...	6.66
15.0	...	...	...	9.99
1.0.0	...	...	...	13.33
2.0.0	...	...	...	26.66
3.0.0	...	...	...	39.99
4.0.0	...	...	...	53.32

<i>Sterling. £</i>			<i>Indian Rupee.</i>
5.0.0	...	...	66.65
6.0.0	...	...	79.98
7.0.0	...	...	92.21
8.0.0	...	...	106.64
9.0.0	...	...	119.97
10.0.0	...	...	133.30
11.0.0	...	...	146.63
12.0.0	...	...	159.96
13.0.0	...	...	173.29
14.0.0	...	...	186.62
15.0.0	...	...	199.95
16.0.0	...	...	213.28
17.0.0	...	...	226.61
18.0.0	...	...	239.94
19.0.0	...	...	253.27
20.0.0	...	...	266.60
30.0.0	...	...	399.90
40.0.0	...	...	533.20
50.0.0	...	...	666.50
60.0.0	...	...	799.88
70.0.0	...	...	933.10
80.0.0	..	...	1,066.40
90.0.0	...	...	1,199.70
100.0.0	...	...	1,333.00

Ready Reckoner—Conversion table of exchange for US. Dollars to Indian Currency, based at 21 Cents to a Rupee or Rs. 4.76 to the Dollar.

<i>US. \$</i>			<i>Indian Rupee.</i>
0.25	...	...	1.19
0.50	...	...	2.38
1.00	...	...	4.76
2.00	...	...	8.56

US. \$	<i>Indian Rupee.</i>		
3.00	13.28
4.00	18.04
5.00	22.80
6.00	27.56
7.00	32.32
8.00	37.08
9.00	41.84
10.00	47.60
11.00	52.36
12.00	57.12
13.00	61.88
14.00	66.64
15.00	71.40
16.00	76.16
17.00	80.92
18.00	85.86
19.00	90.44
20.00	95.20
30.00	142.80
40.00	190.40
50.00	238.00
60.00	285.60
70.00	333.20
80.00	380.80
90.00	428.40
100.00	476.00

FIVE YEAR PLAN

What resources does Nepal have for a national development plan? The most important, of course, is her people—hardy, alert and industrious, and law-abiding. Her material resources, unmeasured and to a large extent even unexplored, are certainly very considerable. It is known that, apart from the land itself, there are rich forests, mineral deposits, great water resources, genial climate and mountains of unmatched grandeur. But the transport facilities, capital equipment and electric power needed for the development of these latent assets are lacking.

The Government's administrative and defence establishments have grown during the past several years until annual budgets reached a level of approximately 5 crore (50,000,000) rupees. Although economies must constantly be sought, no substantial reduction in current expenditure appears possible, if minimum government functions are to be sustained. Revenues have remained at a level of about 3.5 crores per year, having a recurrent budgetary deficit of approximately 1.5 crores. It is imperative that, concurrent with the launching of the Five Year Plan, the national finances be put on a firm basis.

The total estimated cost of the Plan, as now projected, is 33 crore rupees. This total refers to governmental expenditure only; it does not include investments in the private sector which, under favourable conditions, may reach substantial proportions, especially in industries and mining.

It is reckoned that government resources over the next five years can be increased by not less than 17 crore rupees, if, as a nation, the people are prepared to give full support to the development programme. This calculation is based upon the following tentative estimates which, while subject to modification and adjustment, are believed in their entirety to represent a conservative expectation. The figures are stated in lakhs of rupees (1 Lakh equals 100,000).

GOVERNMENT INCOME

<i>Income Source</i>	<i>Total Net Increase</i>
Taxes :	
Land Revenue	62
Birta Land Tax	20
Customs Duties :	
On Imports from India	585
On Imports from other Countries	40
Excise Taxes	31
Income Tax	20
Loans :	
Development Bonds	140
Payroll Savings	120
Net proceeds from Sales and Service :	
Forest Products	565
Irrigation	10
Electric Power	60
Ropeways	40
Telephone Service	1
Wireless Service	6
TOTAL Rs. ... 1,700 lakhs or 17 crores.	

From the estimated increase of 17 crore rupees in total government income during the five years, 7.5 crores must be earmarked for stabilising the national budget, leaving 9.5 crores for allocation under the Plan. To this may be

added foreign assistance already committed under the Colombo Plan to the amount of 300 lakhs of rupees for power projects, 50 for minor irrigation schemes and 80 lakhs for aerial survey work, making a total of 430 lakhs.

The United States has been providing a minimum of 50 lakhs economic aid annually which, if continued, as expected, will provide for 250 lakhs or more during the Plan period. This amount, added to the 9.5 crores expected from revenues, makes a total of 22 crores against which firm programmes can proceed without having to wait for firm commitments of further foreign assistance. Thus the 22 crores may be regarded as the central and minimum development fund. Since the increases in revenues will develop mainly during the 3rd, 4th, and 5th year of the Plan period, it is intended that reserves will be drawn upon to raise the governmental investment in the Five-year Plan to totals of at least 1 and 1.2 crores of rupees during the first and second years respectively of the Plan period.

As indicated above, the entire plan, as projected, calls for an outlay of approximately 33 crores. Full execution of the Plan would require, in addition to the 22 crores cited, about 11 crores and this would come necessarily from external aid, negotiations for which are under way. These affording reasonable grounds for hope, it may be assumed substantial enough to proceed in accordance with the full Five-year Plan as projected.

The estimates, shown in the following tentative schedule of total expenditures under the Five-year Plan, are the product of many conferences and judgements, but they are not intended to be final. It is expected, in the light of experience and re-examination within the government, the Plan budget for the first year will be finalised and a revised schedule will be drawn up showing the outlay during each of the ensuing years. The estimated expenditure, appearing in the table below, is in lakhs of rupees.

<i>Type of Development</i>			<i>Estimated Expenditure in five years</i>
1. Village Development	...	...	275
2. Agriculture	...	...	120
3. Cadastral Survey	...	...	70
4. Co-operative Societies	...	...	10
5. Land Reform	...	...	20
6. Irrigation	...	...	200
7. Forestry	...	...	200
8. Transportation—			
Roads	...	600	
Railways	...	380	
Airways	...	60	1,040
9. Communications—			
Telephone	...	25	
Wireless	...	25	
Post Office	...	25	75
10. Power	...	...	300
11. Industry	...	...	190
12. Minerals and Mining	...	...	50
13. Commerce and Tourism	...	...	10
14. Rapti Valley Project	...	...	140
15. Settlement and Government Housing	...	...	125
16. Health	...	...	250
17. Education	...	...	190
18. Surveys, Research, Statistics and Publicity			35
Total outlay for the Plan			Rs. 3,300lakhs or 33 crores

From the Statistical department and from all other agencies of the government actively engaged in carrying forward the programmes and projects under the Five-year Plan will come a steady flow of information of the progress achieved. It is of the greatest importance that such information be shared fully and promptly with the people of the

nation, whose full understanding and participation are essential to the success of the Plan, and to make sure that it is viewed, not as the activity of an aloof government, but as a joint enterprise of and for the people of the country.

THE KINGS OF NEPAL :

Shri Prithvi Narayan Shah	... 1722 to 1747
Shri Shiva Pratap Shah	... 1747 „ 1777
Shri Rana Bahadur Shah	... 1777 „ 1799
Shri Girvan Bir Bikram Shah	... 1799 „ 1816
Shri Rajendra Bir Bikram Shah	... 1816 „ 1847
Shri Surendra Bir Bikram Shah	... 1847 „ 1881
Shri Pritbi Bir Bikram Shah	... 1881 „ 1911
Shri Tribhuwan Bir Bikram Shah	... 1911 „ 1955
Shri Mahendra Bir Bikram Shah	... 1955 „ date

THE PRIME MINISTERS, CHIEF COUNSELLORS AND PRINCIPAL ROYAL ADVISORS :

Shri Bhim Sen Thapa	... 1806 to 1837
Shri Mathbir Singh Thapa	... 1843 „ 1845
Shri Jang Bahadur Rana	... 1846 „ 1877
Shri Rana Udip	... 1877 „ 1885
Shri Bir Shum Sher	... 1885 „ 1901
Shri Deva Shum Sher	... (6 months only)
Shri Chandra Shum Sher	... 1901 to 1928
Shri Bhim Shumsher	... 1928 „ 1932
Shri Juddha Shumsher	... 1932 „ 1945
Shri Padma Shumsher	... 1945 „ 1948
Shri Mohan Shumsher	... 1948 „ 1951
Shri Kaiser Shumsher (<i>Chief Counsellor</i>)	1952 „ 1953
Shri Matrika Prasad Koirala	... 1953 „ 1954
Shri Gunja Man Singh (<i>Royal Advisor</i>)	... 1955 „ 1956
Shri Tanka Prasad Acharya	... 1956 „ 1957
Shri K. I. Singh	... 1957 „ 1958
General Subarna Shumsher	... 1958 „ 1959
Shri B. P. Koirala	... 1959 „ date

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TOURIST INFORMATION

Nepal, with her culture and traditions going back more than thousands of years, her picturesque customs and manners and her great artistic and literary achievements, will always fascinate people from other lands.

In these days of modern, swift and comfortable travel, no country is too far off for one to spend a holiday in Nepal. Whether in search of big game or art treasures, or intent on studying the country's culture, or just to see the grandeur of the mighty Himalayas and the land, the visitor will find that Nepal provides modern amenities without dispensing with her age-old traditions of hospitality.

The information given herein has been collected from the latest data available at the time of going to press and while every effort has been made to maintain correctness, we cannot accept responsibility for the contents or any changes that may arise.

Visiting Season—While most tourist regions have their seasons for the tourist trade, the period for visiting Nepal can be claimed as all the year round. However, the Spring and Winter are considered the best seasons, for the climate is brisk and very pleasant with clear cloudless skies.

The climate during spring is semi-tropical and visitors may enjoy sun basking and can use lightweight tropical clothing, though there is a sharp fall in temperature after sunset but this can be overcome with a light overcoat. The winter period calls for heavier clothing and an overcoat of heavy material is necessary after sunset or early morning.

Approach to Nepal—Kathmandu is the main port of entry and access may be availed by either Air or Road.

(a) *By air*—Either from Calcutta or Delhi, there is a regular daily service operated by Indian Airlines Corporation. These flights stop at Patna, where

Customs and Immigration formalities are completed by the Indian Government prior to your exit from India. The flight from Patna is a daily service except on Saturdays and is of only 45 minutes duration. One can during same get an excellent view of the whole range of the Himalayan snows when approaching the Valley of Kathmandu. In your own interest, make sure that your return passage has been duly confirmed.

(b) *By road*—One can motor from Patna or Benares to the frontier point at Raxaul, then by fair weather road to Amlekhgunj, a distance of 24 miles. From here one travels *via* the New Indian road known as the Tribhuwan Raj Path, *via* Bhimphedi (25 miles) and Hitaure to Kathmandu, a further 85 miles. In your own interest, make sure you contact the Customs and Police at frontier post of Raxaul or Amlekhgunj before proceeding further and ascertain the gate time (see mileage chart).

(c) *By rail and bus*—Rail by Indian Railways to Raxaul (frontier station of Nepal) and change over to the narrow gauge Nepal Government Railway which will take you as far as Amlekhgunj. Change here to road transport (bus or car) for Kathmandu. This mode of travel is the cheapest means of entering Nepal, but by no means the quickest or comfortable, due to the paucity of through services existing and no accommodation being available except at the rest rooms above the stations. However, it has its compensations, for one can enjoy some of the finest scenery to be found not only in Nepal, but within the whole of the east.

With the development programme now under way for road improvements, it will be possible, within a year, to motor through from India on an all-weather road and make this journey one of the most pleasant and scenic trips in Nepal.

Nepal Time—Nepal still adheres to the ancient sun dial for her time. This is ten minutes ahead of Indian Standard

Time which is five hours and thirty minutes ahead of Greenwich Mean Time.

Nepal Currency—The currency of Nepal is of the decimal system ; one rupee is equal to 100 piec. Due to the country's monetary funds being linked with those of India, her exchange is based on a standard with the Indian rupee and fluctuates from time to time. However, the average rate declared at the State Bank is Rs. 100.00 Indian currency equals 160.00 Nepal currency. Exchange through authorised dealers in the market can be had up to as high as Rs. 166.50 Nepal currency. It is best to check the current rate as this fluctuates from day to day.

Foreign Exchange—The foreign exchange is based on Indian Currency ; U. S. Dollar \$ 1.00 equals Rs. 4.76 or 21 Cents U. S. is equivalent to approximately Rs. 1.00 Indian. U. K. Pound £1 equals Rs. 13.33 or 1sh. 6d. is equivalent to approximately Rs. 1.00 Indian. See Conversion Tables in Faets & Figures.

Currency Regulations—While the import of foreign currency is not limited in any form, T/cheques, Banknotes and other coins as brought into Nepal must be declared to the Customs on the prescribed form. A Foreign Exchange Certificate is issued to all visitors, the certified copy of which must be retained by the visitor for verification and endorsement by the State Bank or authorised money exchanger at the time of any money exchange transaction. This copy must be surrendered at the point of exit for clearance and verification prior to departure.

All foreigners arriving in Nepal must register at the hotel of arrival and certificate of foreigners' registration must be completed upon production by the hotel.

Documentation—Every person entering Nepal must have a valid passport issued by his Government. Before leaving your country, every endeavour should be made to obtain a visa from the nearest Nepalese Consul, otherwise contact the Consul in Calcutta or Delhi as the surest and quickest method

Visas for Nepal are, unless otherwise specified, valid for a single journey to Kathmandu only covering a period of 7 days. Tourists wishing to proceed on short visits to neighbouring areas can obtain permits upon application to the Foreign Office at the Secretariat, Kathmandu.

Health—All persons arriving in Nepal from abroad are required to be in possession of current Health Certificates, showing vaccination against small-pox of not less than 14 days and not more than three years, also inoculation for cholera of not less than 14 days and not more than six months.

Custom Regulations—In order to avoid any inconvenience or unnecessary delay, travellers are required upon arrival, to tourists all effects carried, on the form as provided by the Customs; this must include the amount of foreign currency in their possession.

Exemption from duty is only applicable to personal effects intended for the exclusive use of the owner. Liquor is strictly prohibited for unlicensed imports, but tourists are permitted one bottle of alcoholic beverage provided the bottle has been opened. Articles of commercial value are not permitted without a licence, unless declared for specific personal use, in which case, entry will be free of charge upon the execution of the necessary guarantee bond for the re-export of same.

Fire-arms and ammunition are not permitted without an import licence. But visitors entering this country for authorised hunting will be granted access upon execution of the necessary bond and upon presentation of the Fire-arms licence, as issued by the Commissioner of Police, Kathmandu.

Curios purchased within the country and to be exported must be passed and certified by the Curator of the Nepal Museum. This applies chiefly to antiques and curios of more than 100 years and to rare and historical items of major value. Normal articles of indigenous manufacture and of tourist interest are not included in the above category.

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HOTEL ROYAL

KATHMANDU

BORIS

Accommodation—This is available to suit all tastes and purses, but advance booking is essential due to heavy demands at any of the following recognised hotels.

1. Hotel Royal	...	Rs. 45.00	Single.	Rs. 85.00	Double.
2. Snow View Hotel	„	25.00	„	„	50.00 „
3. Valley Hotel	...	„	18.00	„	„ 36.00 „
4. Paras Inn	...	„	16.00	„	„ 32.00 „

The above rates are per day, inclusive of meals, and are subject to charges payable in Indian Currency.

1. Hotel Royal is of international standards and by far the best in class, being under European management.
2. Snow View Hotel is of reasonable European standards of homely type with a few attached bath-rooms.
- 3 & 4. Both Valley and Paras are under eastern management and are of good class, being suitable for westerners requiring cheap rates with reasonable amenities.

Tipping—Tipping within the recognised hotels should be avoided, as a service charge of 10% is levied on the account. For general and outside perquisites, it is usually recognised as a practice to pay a nominal rate of say one rupee Nepalese Currency for porters, waiters, errand boys, etc.

Postal Information—There is no delivery of mails on Saturdays, but Express Delivery articles are delivered by certain Telegraph and combined Post and Telegraph Offices. However, your hotel can furnish you with full details of the regulations and postal rates of covers upon request.

Transport—While there is no schedule of recognised rates for hired transport, taxis are available from various stands and the usual procedure is to bargain for a contracted rate. The upper class hotels provide transport to their respective guests and rates vary according to the trip.

Rickshaws are as well a favourite mode of transport and these can be obtained by arrangements. The usual charge

is generally Rs. 3.50 N. C. per hour, and cycles are available at Rs. 3.00 per day, N. C.

Airlines and Travel Agents—Except for the undermentioned, International carriers have no offices of their own in Nepal.
Nepal Offices—

Royal Nepal Airlines Corporation,
Judd Road, Kathmandu.

Indian Airlines Corporation,
Judd Road, Kathmandu.

Internal Air Travel—Nepal is served with a network of efficient airways which cover most points of the country. The Royal Nepal Airlines Corporation (R. N. A. C.) operates a number of schedules, covering a route mileage of about 3216 and at present uses *Dakotas* for its services. The air fare is approximately 0.71 N. C. or 0.46 I. C. per mile and the normal free allowance of baggage per person is 44 lbs.

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SIGHT SEEING CENTRES

To the intrepid and lover of natural art, Nepal can boast of some of the finest landscape and mountain grandeur in the world, amid exotic flora and forests. The country is replete with artistic treasures and magnificent architectural edifices—relics of a bygone age. Being a veritable museum, she illustrates Nepalese archaeology and natural history, her traditional arts and crafts, religion and ancient civilisation.

Descendants of generations, her people, with their customs and ways of life in the fashion of their fore-fathers, still live amid the colour and grandeur of true peasants, confident of the future and content with their lot in the rural life of Nepal.

THE THREE PRINCIPALITIES :

Kathmandu—Here is a new travel field, attractive alike to seasoned travellers who are on the look-out for something different from Europe, America, Japan, India, or other lands on the beaten track, and to those seeking a different vacation amid vivid contrasts of sights and sounds in a land strange and exotic. With her people, the language, the customs, all gay and colourful, with souvenirs galore as tangible evidence of a treasure-house of world merchandise, with the marvels of the ancient mystic east, fabulous wealth, the charm, sophistication and native traditions, even for those in quest of a care-free vacation amidst the grandeur of the mighty Himalayas with the comforts of home, Nepal offers a vacation pattern you will like the best.

Kathmandu is no longer a remote city, veiled and untouched by the events of the world. With the opening of this forbidden land, air travel has brought this home of mystery and legends right next door to you.

Despite the changes and modernisation that Nepal is experiencing with the advent of democracy, her scenic splendour and traditions remain unchanged. It is in Kathmandu that you have the chance to see the heart of Nepal and get an

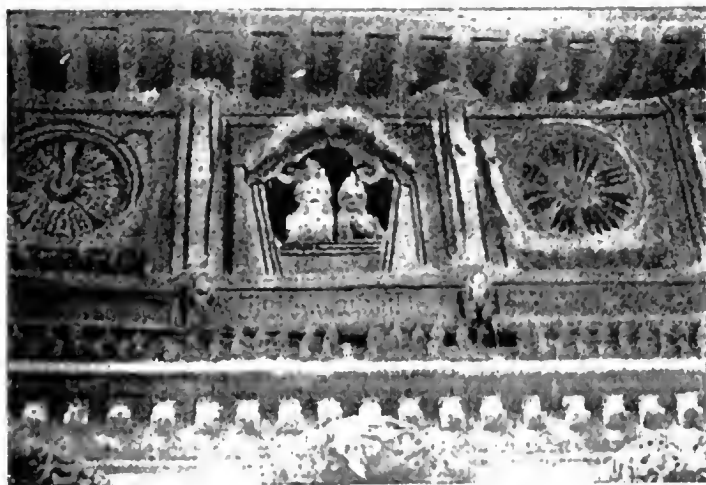
insight to her cultural and religious life. For it is in the precincts of their pagodas and temples that one discovers their art, drawing its inspiration from their notable religious faith and the richness of their surroundings.

Kathmandu, as a city, dates back over several hundreds of years when it was known as "Kantipur." However, during the Malla Dynasty of the 16th century, the famous wooden temple of Goraknath was built and named "Kath Mandir" or the temple of wood. This, it is said, was because it was constructed from the timber derived from a single tree. The "Kasta Mandap", a Sanskrit version meaning the house of wood, was completed in A.D. 1596 and is still in a state of preservation for visitors to see. As a result of the fame the valley derived from this temple, one can understand the emergence of the modern name inherited by the city of "Kathmandu," and this marked an important event in the history of Kathmandu, for it led to the growth of the modern city that you see today.

The capital of Nepal, whether ancient or modern, is picturesque, being situated in a valley of some 242 square miles at an altitude of 4,550 feet above sea level. It is surrounded by lofty peaks with the snowy white backbone of the world's highest mountains forming the background to penetrate the skyline.

To the visitor approaching Kathmandu, it is easy to visualise how this country, though isolated, derived its fame as the "Home of the Gods." From the air, one can see it set as a pearl in a woodland amidst spires and palatial white buildings, beneath the rich green of the foliage, one sees the silver threads of the holy Bagmati and Vishnumati rivers, reminding one that one has touched a country essentially religious and of the culture, beauty and charm one will be shortly privileged to witness.

Among the notable buildings for view is Singha Durbar (Secretariat), one time official residence of the Rana Prime Minister. It is claimed as one of the largest buildings in the eastern hemisphere—having over 1,800 rooms. There are



The 'Peeping Tombs' to be seen at Durbar Square of Kathmandu



The Stupa of Bodh Nath Temple



General View of Hanuman Dhoka—Kathmandu



The Bodhi Nilkanta in Kathmandu

as well many other famous buildings of the Rana period that go to indicate the luxury and pomp which existed. Then, there is the Royal Palace for which permission must be obtained to visit.

A number of noted shrines are located within the Kathmandu area and among these are the famous pilgrimage temples of Pashupatinath, Swyambhunath and Bodhnath. In addition to these, other temples of importance are available for view in various parts of the town. A visit to the old city will be of great interest to tourists and in particular to the archaeologist and anthropologist. For here you will find mediaeval Nepal in all its splendour. The gadrooned and tapered pillars of the old palace have a quality that is rare and the curiously engrailed low arches have no counterpart anywhere in the world.

In this land of festivals, one can during the season get a good glimpse of the Nepalese character and good fellowship. It is during these times that Kathmandu presents a captivating sight with illuminations, folk dances, decorations, military pageants and music. In addition, Nepal offers the tourist the most comprehensive and variable landscape, culture, beauty and charm, with modern facilities to be found anywhere in the East.

In a brief account of this kind, it is not possible to give a full description of Kathmandu. But there is always something for everyone, whatever his tastes may be and for everyone there is a warm welcome, whatever his race or creed may be. It is true to say, that the only sad moment for a visitor to Nepal is the one when the buildings, trees and the snows fade into the distance and one realises that the time has come to say "Bi-die-bho"—Goodbye.

Here are some places in the Kathmandu precincts of note which are worth a visit.

Hanuman Dhoka—The ancient headquarters of the Government and the city of Kathmandu is actually located in the heart of the present metropolis. Here, at one time, was the

Royal residence and, within the courtyard of same, is the famous Kot noted for the great massacre and betrayal in the annals of Nepal. The Durbar Square located near by is also known locally as "Laika" and is surrounded with a profusion of ancient buildings of pagoda roofs and elaborate metal doors, with exquisitely carved windows, gold-gilt images and chiseled stone monuments.

At the gateway to the old palace covered almost out of recognition with red-powdered ochre, will be found a large image of Hanuman, the Monkey God, after whom the area takes its name. To the west and around the vicinity, one can see a number of other images, as the Bhairab, Mahakali, etc.; these are of fantastic design and colour. There are also a number of temples, bells of enormous size and tucked away on a balcony above the road are the pair of original drums used for summoning. They are of extraordinary size and quite the biggest to be found anywhere. A short distance to the south, is the temple in which the Living Goddess resides. She is known as the Kumari Devi.

A stroll through the bazars and cobbled streets has its many attractions of interest to tourists and among the many indigenous products to be seen is their hand-made paper that is noted throughout the East for its quality and is probably the only traditional trade in the world that exists today.

Tundi-Khel—Is the name of a large plot of lawned ground that was made during the reign of Chandra Malla and where great military reviews and festivals are held. In the centre stands a Bodh tree encircled with a platform of marble surmounted with four Gurkha sentries. On the main road of the western border is to be seen a number of statues of the past Rana rulers and further to the south-west is Bhim Sen's Tower, named after Bhim Sen Thapa, who built it in the year 1832. Permission can be obtained to approach the top balcony which is 164 feet high and from which a magnificent panorama of the valley can be had.

Rani Pokhari—To the north of Tundi-Khel is a large water tank with a bridge over the water leading to the temple of

Shiva in the centre, while on the south bank is situated the historical "Malla Elephant." Rani Pokhari was built by the wife of Raja Pratap Malla in 1639 to commemorate her deceased son, Chakrapatindra. There is as well a legend attached to this water place, said to be the "pond of truth and survival."

Singha Durbar—Or the palace of "Lions" was formerly the official residence of the Rana Prime Ministers, but is now occupied by the Nepal Government as the Secretariat. The building is perhaps one of the largest in the East, with more than 1,800 rooms, and laid out with magnificent gardens and fountains. The Assembly Hall within the courtyard is richly decorated, displaying the wealth and colour of Royalty.

The Royal Palace—The Royal Palace of Kathmandu is equally attractive, as it is a building of great magnificence, with long white facades and pillars. The interior, though richly decorated, is simple and very attractive in taste.

The Nepal Museum—The museum is of outstanding interest for its fine collection of rare antiques, curious manuscripts and natural history. It also displays a fine collection of war trophies, among which are the Leather Guns from the Tibetan War of 1856, the ancient flexible sword and the formidable beheading axes. One of the exhibits of interest is also the sword of Nepelean Bonaparte, presented to Jang Bahadur Rana.

Balaju Water Gardens—Two miles from Kathmandu and situated at the foot of a spur, is the exquisitely well wooded region of Nagarjune. In here will be found the Water Spring Garden of Balaju, otherwise known as "Lhoote." It has twentytwo spring spouts, headed by the "Makara", and flows into a neighbouring pond. In this pond nearby, can be seen the reclining image of Narayan lying on a bed of serpents half submerged in the water.

The area is a delightfully peaceful spot for picnics with fine forestation above, where one can roam amid the grandeur of scenery and colour of the flora and bird life inhabiting same.

Swayambhu Nath Temple—This temple is built on the summit of a hillock, some 500 feet above the valley, and can be approached from either the back of the hill, up a pathway, or by direct ascent of some 400 steps on the face of the hillock. This hill marks the spot of the legend lotus in the "Nagraha" or lake of the Nepal Valley.

At the entrance atop of the steps is placed the thunderbolt and behind the main shrine is the temple of Sitala Devi with the 6.5-foot giant prayer wheel. The main stupa is crowned by a richly decorated pinnacle of gilt and this is surmounted by a *toran* of burnished gold. The complete structure rises to a height of 120 feet.

On the main platform to the right of the stupa can be seen perhaps the largest image of Budha in Nepal and India, while from the left of the platform terrace, a magnificent view of the valley. This shrine is one of the oldest in the annals of Nepal and is an edifice of the unison of the Hindu and Buddhist religions, that is peculiar to this country.

Bodh Nilkantha—At the base of the Shopuri Hills and about seven miles from Kathmandu is situated the large stone image of Vishnu Narayan in a lying position upon a bed of serpents—Anantsheshas. During Kartik (October—November) pilgrims visit the site for worship, which is quite an elaborate and colourful ceremony.

Pashupathi Nath—Situated on the banks of the holy Bagmati river and about three miles from Kathmandu, amid some fine glades and forest, is the most sacred pilgrimage centre and shrine in the Hindu world. It was built during the time of Jai Singh Ram Deva, at the beginning of the 13th century. Pashupati Nath is a superb specimen of Nepalese architecture and is distinct from the other. The chamber is topped by a roof of heavy gold gilt and the enormous bull (Nandi) in front is of copper. In the vicinity, there are a number of sculptured figures and architectural temples of Ramchandra, Pancha Deval, Vishwanath and Goraknath.

By the side of the river are also the various cremating stages and on the opposite hill, a number of Vishnu deities with beautifully carved images.



View of Shambhunath



Pashupathi Nath Temple



The ex-Prime Minister's Residence, now, the present Government Secretariat



Durbar Hall, Hanuman Dhoka—Kathmandu.

Guheshwari Mandir—About a furlong to the east of Pashupati Nath is the Guheshwari shrine that lies between the Bagmati river and the forested foothills. It is laid in squares and terraced paths with numerous images, shrines and symbols of Mahadeva.

Cottage Industries—Situated at the south end of Tundi Khel and opposite the Stadium, is a cluster of cottages that is a hive of industries, sponsored by Government to revive and maintain the industries of craftsmanship. Herein, the visitor will witness the deftness of craftsmen employed in the manufacture of various indigenous products, such as Silverware, Metalware, Clay Modelling, Hand Weaving of both cotton and wool, Carpet making and a host of other products. It is a visit of great interest and indication of the rehabilitation efforts being made.

Bodhnath Stupa—North-east of the city and amid the rice and maize fields rises the lofty stupa of Bodhnath, said to be the biggest stupa in the world. Herein lies the sacred relics of Kashyapa Buddha. The stupa is reputed to have been originally built over 2,000 years ago and is celebrated as a pilgrimage centre for both Nepalese and Tibetians. One can find within the precincts a number of Tibetan products brought down by these people. The Chinai Lama, a hereditary of the Dalai Lama's administration, resides here and can be visited any time. Such a visit is of interest as his surroundings are unique and he himself is an extraordinary man.

ENVIRONS OF THE CAPITAL

Among the outlying areas of the capital are to be found some of the best scenes of rural life, where you will be greeted by smiling faces of an unspoiled people, villages with the grandeur and colour of the true peasant, the vast fields of terraced cultivation being tilled in a fashion of their forefathers, and a true scenic setting of a Nepalese colony.

Sunderijal—Six miles from the city, this is an ideal beauty spot of scenic grandeur with rushing streams, cascades and

waterfalls. Here is also situated one of the hydro-electric power stations. The place is noted for its arsenal and factory, where guns and rifles are manufactured, many of which were provided to the allies during the late war.

One can visit the paper mill, where hand-made paper is manufactured, and this industry is today, perhaps, the only one of its kind existing. The quality and texture of the product have established themselves in many of the far reaching countries of the East.

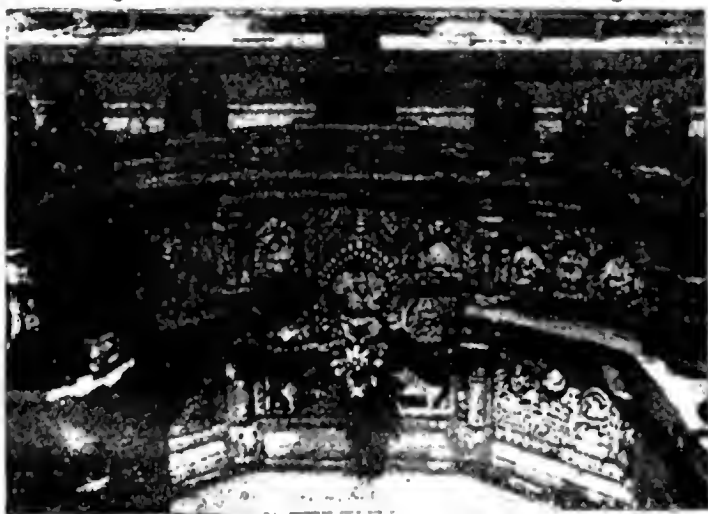
Gokarnabhan—One of the Royal game reserves of the valley is to be found on the way out to Sunderijal. It is a luxuriant forest area and abounds in the lesser type of wild life, flora and scenic beauty. Within is the lofty temple of Gokarneshwar Mahadev and fine gardens and picnic spots.

Thimi—A large village, about five miles from the city, on the way to Bhaktapur. Thimi is the pottery centre of the valley, where all classes of glazed and unglazed pottery are manufactured by primitive methods and a high standard produced.

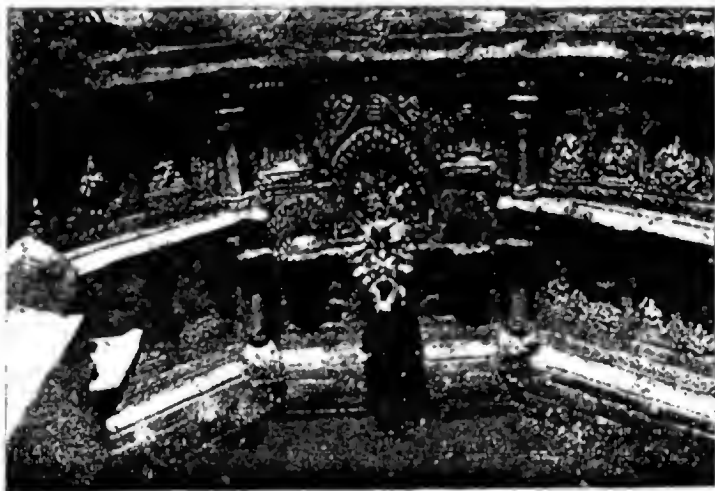
Chovar—Three miles south of the city, Chovar is one of the most ancient sites of the valley, also known as "Kwena." The hill is 5,200 feet above sea level with precipitous gorges that are bridged, while on the banks of the Bagmati river below is the temple of Kwena Ganesh and the ghats. The temple of Adinath or the "God of Origin", also well known as Ananda Lakeshwar, is situated on top of the hill. It is noted for its architectural beauty. This place is claimed to be a very pleasant health resort and scenic paradise.

Pharping—This ancient town is situated between the Champa Devi and the western slopes of the Mahabharat. Within the glade is the temple of Khadga Jogini and hewn out on the rock face is that of Sika Narayan. A magnificent view of the valley can be had from the hill.

Godavari—On the Phulchok hill is a scenic resort amid delightful forests and spas. The forests abound in both



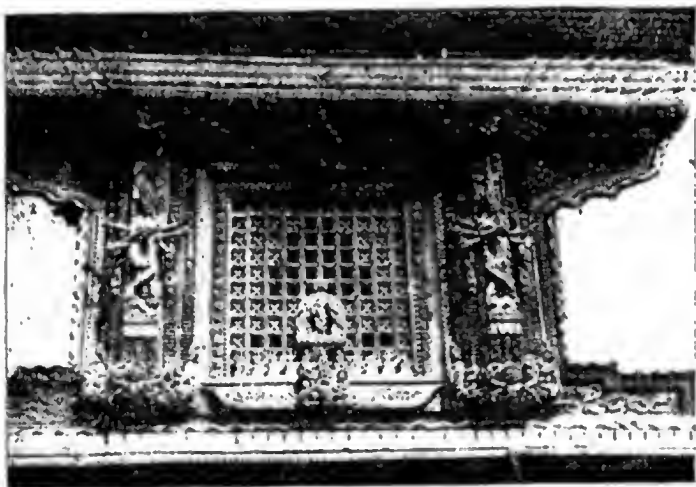
The Royal Bath-Pool at Patan, exquisitely carved slabs encircle the entire pool



Royal Bath



A fine specimen of Nepalese sheet metal beaten work



Another specimen of carved windows of the 15th century

large and small game and there is, in the vicinity, a large marble quarry that yields a very special quality and colour grain type of marble.

Changu Narayan—Situated on a spur at an altitude of 5,500 feet is the temple of Changu Narayan, celebrated for its architectural and historical interests. Within the courtyard are to be found inscriptions and carvings on stone pillars, wood and copper, depicting the ancient glory of Nepalese civilisation. The splendour of the Lichivian empire (595 A. D.) has left its imprints in these edifices.

Sankhu—Lies eight miles east of the capital on a hill above the Salinadi river. To the north of the town is the Bajra Jogini temple, noted for the richness of its precious ornaments that surmount the image.

LALITPUR

Lalitpur, otherwise also known as Patan, is one of the three principalities and at one time rival capital of the valley. Today it marks the remains of a once great civilisation of Nepal. The outstanding historical background of this town vies, as it were, with Kathmandu and Bhatgoan. Only three miles out of Kathmandu, it is easily accessible and there one will find a town ancient with the glories of the past and its traditions. Patan can rightly be claimed as a living museum of today, for within her walls one discovers the seat of Nepalese art and culture, untouched to date by modern civilisation. The magnificence and colour are beyond description in words. It is only when one sees things for oneself, that a real appreciation can be assessed.

Lalitpur stands for the "City of Beauty" and this beauty stands unrivalled, as in the days of yore, with its large squares and narrow stone paved streets in origin. To Patan also goes the fame as a great centre of Buddhist learning.

Hereunder are quoted some places of interest to visitors as a guide to Patan and its environs.

Durbar Square—The square consists of numerous clustered temples and palace frontages, the last remains of a dying past, enriched by the hands of sculptors and carvers glorying in their work. The images, balconies and galleries of richly carved wood in hues of gold, blue and red, light up the darkened timber and over it in the centre, like the idle caprice of a great artist, is a world of almost luminous white stone of pillars, crowned by bronze statues of light filtering colonnades, and the fragile dream temples, all guarded by a company of fantastic beasts and griffins.

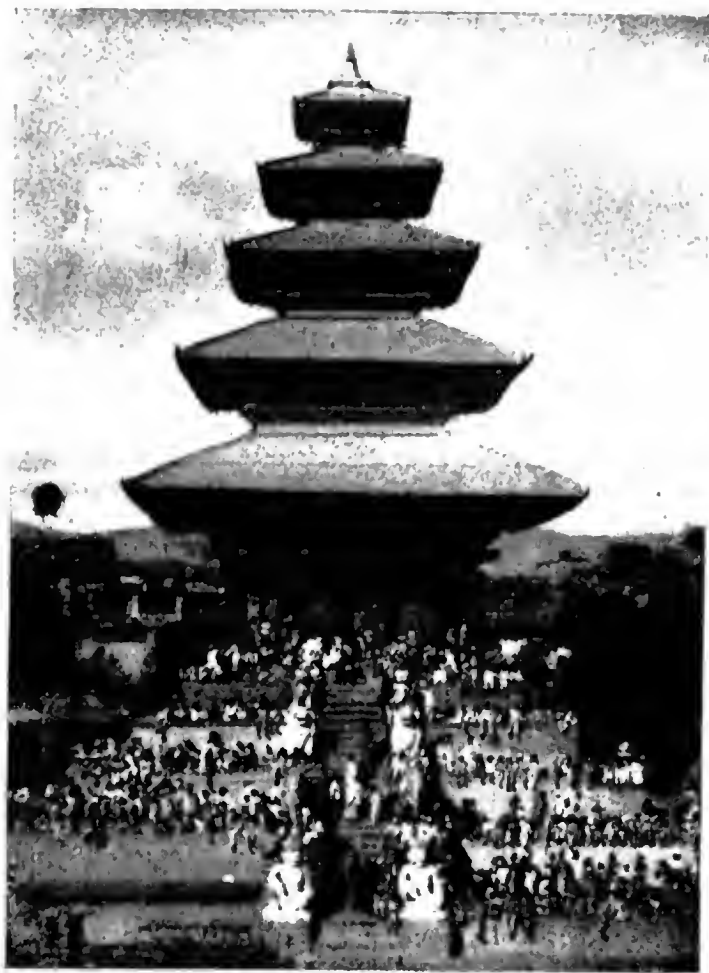
In the vicinity of this area one can see the "Living Goddess," the Kumari Devi (Vestal Virgin), who upon request may appear at the window of her abode.

The Tushahity—In the courtyard of the palace, you will find the most exquisite and curious exhibit—the Royal Bath Place—a remarkable and outstanding specimen of ancient custom and dignity, with the most elaborate sculptural craftsmanship of ancient time in stone.

Krishna Mandir—Within sight of the ancient residence of the Malla rulers is the famous shrine "Krishna Mandir." Because of its magnificent architecture and carving in stone, it is considered even superior to the Pancha Mahal at Fatehpur Sikri in India. Built by Raja Sidhi Narsingh Malla during the 13th century, his statue stands aloft on the pillar in front of the temple facing the ancient Royal Palace.

Mahabuddha Temple—The architecture of this temple is noteworthy insofar as that each brick employed in the structure contains a replica in the life of Lord Buddha. It is built on the style of the Bodh Gaya in India to commemorate his teachings. The craftsmanship displays yet another fine example of Nepalese art and is without doubt one of the glories of the country.

Machendra Nath—Built in 1408 A.D., this temple is one of those where both Hindus and Buddhists worship side by side. It is noted for the image, which is made of a special red wood, and for the marble tracery on the ceiling.



Five Stage Temple, Bhatgaon



Durbar Square Bhatgaon



Durbar Square Bhatgaon

Haranya Vasua Mahavtar—In the courtyard of the “Kwahahal,” one will find the lofty, heavily gilt three tiered Buddhist temple of Buddha Bhagaban. Its walls are decorated with frescos painted by Nepalese artists and on the upper floor of the Vihar are a large image of Lord Buddha and a prayer wheel of colossal size.

BHAKTAPUR

Seven miles from Kathmandu lies Bhaktapur, also known as Bhatgaon, the picturesque medieval capital that was founded in 865 A. D. by Ananda Malla. Bhaktapur, which means the “City of the Devotees”, is acknowledged as a jumble of architectural fantasies, a vast store-house of the treasures of Newar art and where the great architect of the two religions united and mingle today.

Among the many points of interest to tourists are the undermentioned, which are described briefly.

Durbar Square—This Square or “Laikoo”, as it is also known, is surrounded by ancient palaces and shrines of exquisite varieties, reminiscent of the bygone age of art and culture. The elaborate Royal building, which was erected in 1679, has a frontage of fifty-five windows, exquisitely and intricately carved as a specimen of the finest Nepalese craftsmanship.

The Golden Door of the Palace building is regarded as a masterpiece and rightly described as a specimen of man's handicraft, whereby it creates a standard that can measure the intellect, artistic and religious civilisation of the old Newars. In front of this door, seated on a high pedestal of stone, is the statue of Raja Bhupatindra Malla.

Nayatapola—Better known as the “Temple of Five Stages” was built in 1703 A.D. and dedicated to the Shiva deity. Considered as one of the tallest temples in the valley, it is a distinctive example of the pagoda style, to be found in Nepal, for which Nepalese architecture has gained wide recognition.

The steps leading to the temple are flanked by the most elaborate and fantastic carved images in stone, each representing ten times the strength of the other, with the Goddess of "Singhini and Bahini", the most powerful of all, located at the entrance on top.

Dattatriya—One of the famous temples of the valley that is profuse in beautiful sculptural designs and pillars. It has a rich historical background, is dedicated to "Brahma", and is the centre of pilgrimage during the Mahashivratri festival.

KIRTIPUR

This little village town, situated some 300 feet above the valley and about three miles from Kathmandu, was founded by Sada Siva Deva. It has been the scene of many historical battles in the annals of Nepal and was regarded as impregnable.

There is a lofty shrine known as "Baghbairsa" or "Tiger God" which was built in the 16th century. Leading to this temple is a gateway with some of the finest original ancient carvings. It is also noted for its scenic grandeur, as one can obtain a splendid view of the snowy ranges and a magnificent panorama of the valley. Of particular interest is the fact that this little place is still very primitive.

RESORTS AROUND THE VALLEY

Among the hills surrounding the valley, Nepal has some of the best pleasure haunts to be found anywhere in the East. The scenic grandeur, colourful vegetation, snow-clad peaks and the people with their quaint customs, backed with an excellent climate, go to make these resorts memorable tourist attractions.

Nagarkote—This station is situated about 24 miles from the capital city, at an altitude of a little over 8,000 feet, on a spur with snow-clad peaks rising majestically into the horizon. The scenery of the mighty white backbone from Everest in

the east to Annapoorna to the west is capped in splendour by the valleys in-between and colourful array reflected by either the sunset or sunrise over the iceed peaks. It provides one of the best Nepalese landscapes amid peaceful surroundings for an ideal sojourn and a sight that words could not express.

Banepa—It is one of the mediaeval centres of Nepal with extensive runis, fortifications, buildings and lofty shrines. It was at one time the capital of a Malla Queen.

Five miles further, one reaches the beautiful town of Dulikhel, noted for its beautiful scenery and her picturesque people. The women are said to be particularly pretty and colourful.

Kakani—This delightful hill resort lies only 10 miles from Kathmandu. It commands a magnificent view of the Himalayan ranges and prominent among them is the Himal Chuli (25,801 feet) that seems to overshadow a part of the valley. Kakani is 6,500 feet above sea level and is noted for its climate, wooded forests and shady glades that are fragrant and colourful with a variety of flora.

Tokha—Among the northern hills of the valley and some eight miles from the valley capital lies the little town of Tokha, 7,000 feet above the sea level. Its sub-tropical climate makes it one of the outstanding resorts of the valley.

During April and May, a religious fair is held annually, which attracts many thousands to what is known as the "Tiger Spring."

Trisuli Bazar—Twenty-five miles west of Kathmandu lies this town and it is so named because it is on the banks of the Trisuli river and is noted for its bazar.

Features of special interest are the people and their customs; there is as well the famous temple of Triparasamdari, where annual pilgrimages are held. Also in the vicinity are the noted Kilchit gardens. The river is replete with a variety of fish, including Carp and Mahseer, and the village Gankhor is the anglers' paradise.

Nawakot—Lies 17 miles from the capital city between the rivers Tadi and Trisuli. The town itself is in a valley and is noted for the Ankhu Khola hot springs; there are as well a number of outstanding shrines and durbars, and on the way one can see the famous Gankhor gardens.

Thankot—This ancient village at the foot of the Chandra-giri Pass (7,400) was until recently the gateway to the valley and Kathmandu. Here one can still find the original paved road and paths to Kathmandu as were used in earlier times, when everything had to be carried and trekked in.

From the top of the village slopes, you can see a fine panorama of the surrounding hills, the valley and the snows. Of special interest are the old village and terminal station, and above all, the people. One may also witness, at times, a train of human freighters, coming in from far off areas, with loads of amazing size and weight.

Nagurjun—Is one of the nearest resorts to Kathmandu, being only three miles away from the city. It is noted for its picnicking sites and fine forests and is probably the only area that maintains its pristine beauty. From the hill, one can obtain a fine view of the valley, surrounding hills and snows. The area within the vicinity is renowned as a sanctuary of His Majesty the King and the game within is not allowed to be shot at without the necessary permit.

BEAUTY SPOTS OF NEPAL

Throughout the outlying areas and beyond the Nepal valley, there are numerous places of outstanding interest to the tourist. It offers the venturesome some of the best virgin grandeur unmatched anywhere in the world.

With the opening of communications and roads now in progress, it is possible to approach some parts of these areas by modern transport.

Pokhara—This town, known as the Switzerland of Nepal, is situated in a valley some 3,500 feet above sea level and lies about 96 miles north-west from the capital. It is blessed

with the best of climatic conditions all the year round, amid the finest natural scenery, with the peaks of Annapoorna and Dhaulagiri overshadowing the valley.

Here the holiday-maker is offered a variety of diversities among its silver lakes and streams, caves, deep gorges and forests. It is as well a sportsman's heaven for swimming, boating, fishing, trekking and even hunting. Among some of the noted sights within the valley are :

Rupa Tal : One of the lakes in the valley, surrounded with some of the best scenery in the area, with enough amenities to quell the most ardent desire of any sportsman and lover of outdoor life.

Chamero Oddar : Contains some of the most interesting caves in the East that are a centre of attraction; they are known as the "House of Bats" for the millions that inhabit same. It also contains magnificent formations of stalactite and stalagmite rocks.

Seti River and Gorges : This river is noted for its subterranean stream and deep gorges. It also offers the anglers a fine sporting haunt for its trout and carp fishing.

Begnas Tal : Another but smaller lake, about six miles from the town. It is extremely pretty and the natural formations lend it its extensive charm. It is also noted for the excellent fishing obtained within.

Lamjung : Has two deep water pools, known as the Baara Pokhar and the Dudh Pokhari, that are beautifully situated, and in the vicinity, there are four of the best waterfalls in Nepal. Of these the "Seema Gaun", has a drop of some 600 feet, while the "Jartha" falls 300 feet and the "Yanglat Khola" precipitates about 100 feet.

Lamjung also has some fine old buildings of historical background that date back to the time of Choubesi Raja. It is as well noted as a base for mountaineering expeditions to the Annapoorna Himals.

Okhaldanga—A beauty spot in eastern Nepal, rich with enchanting valleys, waterpools and rivers that abound in game fish. It is noted for its sun-set views of the snowy peaks and giants of the Himalayas, including Everest in the east to Gaurisanker in the west. There are as well many buildings of historical interest, including an ancient fort dating back many hundreds of years.

Simraungath—Situated about twelve miles from Birgunj in southern Nepal is the noted rich historical kingdom of Nanya Dev of the 13th century period. Here are to be found many ruins of archaeological interest, and even today, many still lie buried awaiting to be excavated.

Palpa—The land of scenic charm, pretty women and musical frolic, with beautiful lakes and ancient temples. It offers ample scope for anglers, hunters and for trekking amid sub-tropical grandeur and magnificent landscape. It is situated in mid-west Nepal, about 140 miles from the capital, and in an area of almost virgin terrain.

Ilam—This town, in eastern Nepal, is situated at an altitude of 4,200 feet and is noted for its orchards and tea plantations. It is a lovely spot, abounding in magnificent landscapes. The climate, being sub-tropical, makes the place an ideal holiday resort amid tropical surroundings.

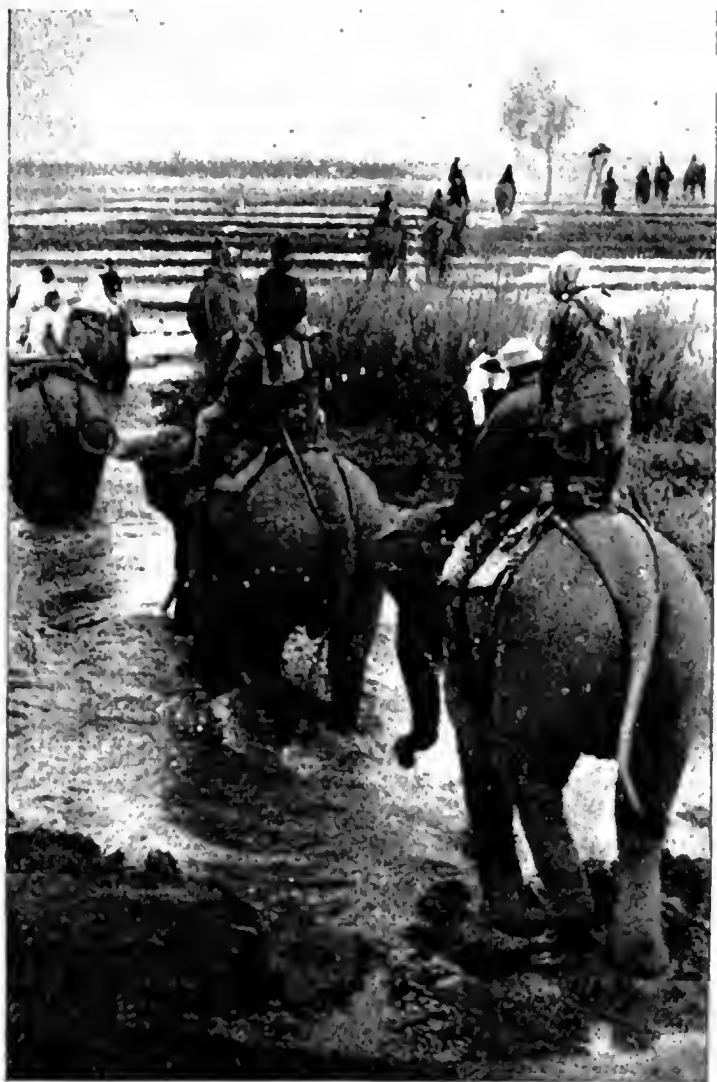
From Pashupatinagar, there is a motorable road that winds its way through wonderful forests and panoramic scenery to end at Darjeeling, the Indian hill station of Bengal.

Lumbini—This is the birth place of Lord Buddha. It lies two and half miles from Taulihawa, in the district of Bhairawa, and here is to be seen the Asoka Pillar of 250 B. C. There are also shrines and other relics of the past, the remnants of an old monastery and an old carved image of Buddha's mother, Maya Devi.

Aishyalukharka—Situated about 15 miles north-east of Okhaldanga, by the meandering waters of the Dudh Kosi, is this magnificent little town where one can see the mighty



In the jungles of Nepal



Scene on the way to hunting grounds

snow peaks of Everest, Makalu and Kanchenjunga. It offers the visitors numerous hiking areas, and in the surrounding hills, some of the finest landscape and forests that abound in game.

Muktinath—Sixty miles from Pokhara lies the remarkable valley, an oasis in the vast wilderness of the mighty Himalayas. There is a stream, which is diverted to flow through 108 spouts, at the shrine of Chumik Gyasa, that has a couple of Gompas. Under one of the Gompas, there is a large rock wall with three openings. From each of these apertures can clearly be seen a blue flame of fire and, adjacent to this fire, a small spring emanates to cause a hot flow of water. This has earned the fame of being called the "Burning Water." Also in the river bed of the Kali Gandaki are large deposits of black ammonite fossils and these are known as shaligrams.

TREKKING, HUNTING & FISHING

Nepal affords the outdoor man several attractive opportunities to discover the Forbidden Land, with treks to some of the finest hills and valleys, covered with virgin forests and interesting people, fauna and flora, camping sites in rich green valleys within view of the mighty snows and shooting and fishing within the shadows of her tropical forests. Scientists, Botanists and even Mountaineers cannot find places as resplendent in their own sphere or anywhere else in the world.

Here are some of the outstanding regions that can be recommended.

TREKKING

Mount Helumbhu—Helambhu is about 24 miles from the Nepal Valley and is considered one of the best resorts to visit, being about a day and half trek.

The charm of this station lies in the magnificent scenery and picturesque people, also noted for their beauty. It offers

the camera enthusiast a variety of magnificent beauty and to the botanist some of the most enchanting and rare species of flora.

Gosainkoonda—Situated in the regions of the Ganesh Himal and at an altitude of some 16,746 feet is the holy Gosainkoonda lake. The journey appears difficult, but has its compensations in attractive valleys, ice-capped mountains, springs, falls and forest greenery. It is a noted place for pilgrimage and beneath the clear waters may be seen the image of the God in unhewn rock formation.

Gorkha—The ancient city of Gorkha is about 60 miles from Kathmandu and is the home of the world famous warriors. The city is well situated on a hill facing the snow peaks of the Himalayas. The famous Goraknath and Kalika temples are a feature, while Bar Peak is a scenic spot, which reveals the beautiful waterfall Mamche Danda. There are, as well, the pilgrim centre of Manakamana and the ruins of the old palace and fortifications.

Here is a glossary of one of the finest treks as a guide to interested visitors.

MALAMCHI

THE VALLEY

Embedded amidst the highest mountains of the world, in a corner of the Nepal Himalayas, where only yesterday the very existence of Europe was almost unknown, perched perilously on the steep mountain-slopes, lives a race of gay and hospitable mountaineers, brave and incredibly hardy. The Helmu Valley is known to the visitors as the Friendly Valley, because its people, despite their hard life, are so kind and welcoming. Their laughter is always ready; they are eager always to feast the passing stranger with buttered tea, millet beer and home made spirit; they will dance the Round Dance with its insistent rhythm all night long. The very name of the Valley is significant, for it means a welcome to all.

Among the arts and crafts, Malamchi produces hand made paper, woollen garments, stones and gems, and is noted for its vegetables and fruits, in addition to the farm products.

SCENIC GRANDEUR

The scenic beauty of the journey is more than a compensation for the hazardous trek. In these sparsely populated regions and virgin forests, it is difficult to describe the overwhelming splendour and richness of a forest of tree, rhododendron—pale ivory yellow, salmon pink and mauve—the latter growing up to altitudes of 10,000 feet. Words cannot paint the trees, dotted with blood-red flowers, standing out against the receding blue slopes, tinged with purple by distance, under the dark indigo of the sky, whilst beyond shimmers the satin of the Himalayan snows.

The scene is set no sooner than one starts to climb from the valley and throughout the first stage one continuously stares a gasp at the wonderful view of the valley area. Ascending higher to the ridge above Partibhunjung, you are met with one of the most outstanding scenes in the world—the white snow-peaked backbone of this earth from east to west as far as eye could travel. The magnificence and grandeur of this view cannot be possibly over-exaggerated or expressed—'seeing is believing' would be the nearest definition.

From the Soane Main Ridge, one sees the huge terraced mountain-slopes of the rare and isolated farms. Then to the east rises the majestic white fang of Gauri Sanker and the chain of the Jugal Himal. To the north of the ridge lies the sacred lake of Gosainkand and below to the east gapes the Malamchi Valley.

THE TREK

The trek to Malamchi is one of the outstanding events of a tour in Nepal, because of its scenic grandeur, virgin forests, and direct contact with some of the most light-hearted people of the world, their primitive ways of life, laughter and music.

Malamchi lies some 40 miles north of the Kathmandu Valley, at an altitude of about 8,500 feet, amid the icy mountains of the giant Himalayas. The trek is normally done in three stages from the valley—Partibhunjung—Bulumchay—Malmchi. At the latter, one can reside at leisure in the residence of the Chinai Lama in western style.

Preparations for such a trek can readily be completed, for guides, porters and equipment are always available at short notice.

HUNTING

Nepal affords a variety of wild animals in the annals of big game that are unique in the world of shikar trophies, and can rightly claim to be the best hunting grounds of the universe. It has, perhaps, the most celebrated reserves, for herein distinguished guests from all over the world have partaken of the privileges. Even today, this traditional sport is continued with the same zeal and pomp as in the years of yore.

In a country where climatic conditions vary in extremes, it is natural that the variety of game will also adjust itself to the conditions and, for the purpose of guidance to the visitor, we have classified the regions within the country with a list of appropriate inhabitants. The regions as so called are as follow :

1. *The Terai.*
2. *Sub-Himalaya.*
3. *Himalaya.*

The Terai—This jungle extends along the southern borders of the country from east to west and to a depth of some 30 miles and is regarded as the biggest and richest sanctuary of wild life. Herein are to be found the great one-horn rhinoceros and the elephant. Among the other important game that abound this area are the tiger, leopard, panther, bison and wild buffalo, with wild boar and a magnificent variety of deer of the noblest heads, and also boa and python of extreme sizes.

In addition, one may as well enjoy "pot hunting" among lesser and feather game that also abound the areas.

Sub-Himalaya—This is comprised of the valleys and central group of mountain ranges varying in altitude from

about 3,000 to approximately 10,000 feet. Within this area, the climate is sub-tropical to temperate and the animals found in this region are said to be the best in colouring and fur, common among which are the tiger and the leopard. The clouded leopard and black bear are also found with the musk, barking and rib-faced deer. Feather game seems profuse and one can find a large variety of duck, snipe, partridge, pheasant, etc.

Himalaya—Being situated in the high altitudes of the main Himalayan ranges, the common fauna throughout this region is of the wild sheep and goat tribe, with the rare snow leopard and panda bear in small numbers.

Common among the former, are the ibex, yak, tahr, serow and brown goral. The jharal is also found in the higher reaches and usually in inaccessible crags. But among these wild sheep, the most coveted trophy is the ram of the amonovispoli, with horns of the colour of ivory, curled and deeply furrowed up to a length of sixty-five inches.

Note.—Crocodile hunting can be had along most of lower regions of the waterways flowing through Nepal and of the areas of special interest in this form of sport are the Narayani river, a tributary of the Gandaki, and the Rapti river in the Rapti valley.

FISHING

Fishing in the rivers, streams and lakes of Nepal affords the angler almost unlimited opportunities of this sport, and among the most noted fishes available are the mahseer, trout and carp.

Excursions in search of such sport usually provide one with perhaps some of the best scenery and natural surroundings in making the day one of the memorable outings in Nepal.

KATHMANDU TO RAXAUL

THE TRIBHUWAN RAJ PATH

Total Mileage—138 miles.

Approx. Time—8 hrs. 50 minutes.

This approach to the Nepalese capital by road from India, as detailed below, is one of the many sights to be seen

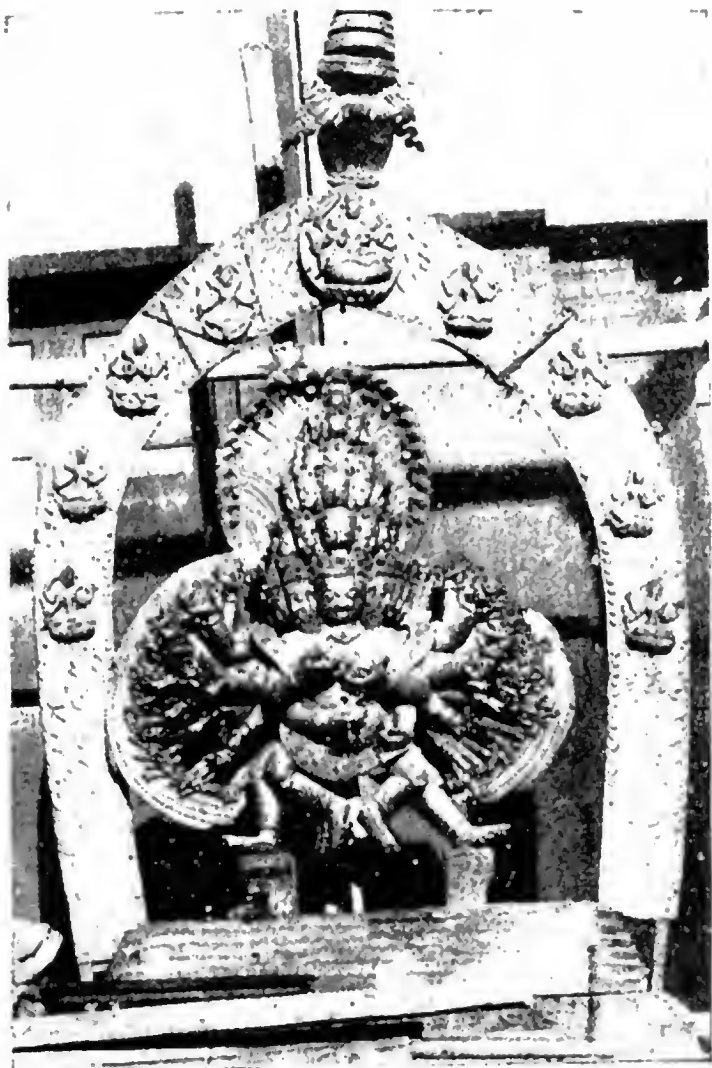
in Nepal. Though road conditions at present may not be up to the standard, the journey has its many charms and compensations to warrant the undertaking.

Timings given herein are of course slow and these figures can be considerably reduced to an average of seven to eight hours for the trip, if one desires to skip the stops for sight seeing and photography.

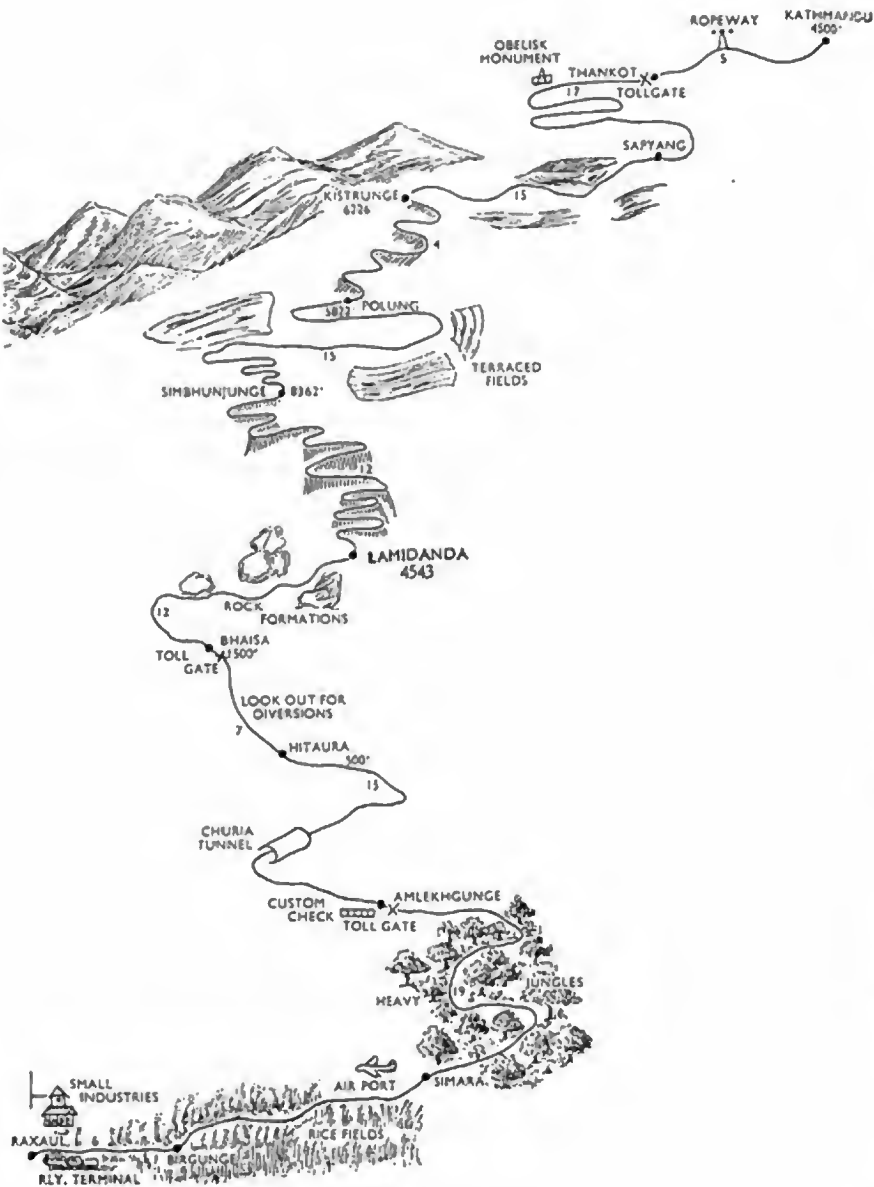
It is necessary for motorists to check the gate timings for up and down traffic at Polung—this information can be obtained at Amlekhgunge control gate for upward journeys and at Kathmandu or the Thankot control gate for downward journeys. Failure in conforming to these times may inconvenience a motorist by being held up at Polung for 3 or more hours.

Motorists are warned that cautious driving over the hill sections is necessary due to the two-way traffic being operated.

<i>Place</i>	<i>Time</i>	<i>Mileage</i>	<i>Altitude</i>	<i>Remarks</i>
Kathmandu	.....	.....	4500	Depart for Amlekhgunge.
Thankot Gate	20 min.	5	.....	There is a toll gate here which may subject you to delay.
Sapyang	.....	17	3577	Proceed through Nanbse over two ranges of hills. Some snow views are visible as you approach the valley.
Kistrunge	2.12 hrs.	15	6226	Start climbing steadily over some of the finest scenery prior to your descent to Polung Valley.



A fine specimen of bronze image with exquisite details as exhibited during festival



<i>Place</i>	<i>Time</i>	<i>Mileage</i>	<i>Altitude</i>	<i>Remarks</i>
Polung	.....	4	5822	Exquisitely beautiful country with terraced cultivated fields prior to climb to highest point on the road.
Simbhunjunge	1.25 hrs.	15	8162	During this part of the journey one constantly sees the snows in all their grandeur and the magnificent scenery as one zig-zags through the hills with precipitous sides down to Mahavur.
Lamidanda	1.12 hrs.	12	4543	Rather rocky area with fascinating rock formations of outstanding sizes.
Bhaisa	45 min.	12	1500	One is virtually in the plains. At this point, with fairly good stretches, you can speed a bit. Leave on crossing bridge by sharp right turn near temple. Toll gate here and on continuing, drive with care. Many river-bed crossings and diversions.
Hिताura	30 min.	7	500	This part of the journey is not very interesting and is a continuation of the above. Seven miles further you enter a curiously built tunnel, known as the Churia Tunnel, built by the British during Chandra Shumshere Rana's time. The length is about two furlongs.
Amlekhgunge	45 min.	15	.....	Toll gate at approach to Amlekhgunge where the Customs also make a check and all papers, documents, etc., are perused and endorsed.

<i>Place</i>	<i>Time</i>	<i>Mileage</i>	<i>Altitude</i>	<i>Remarks</i>
Simara	40 min.	19	.....	Fair road through heavy jungles of world renown and noted for the best hunting grounds.
Birgunge	45 min.	11	.....	Only fair-weather road and bad in patches.
Raxaul	30 min.	6	.....	Same as above, nothing of interest, flat with paddy fields.

This road is now under final repairs and alignment prior to being made into an all-weather surface road. It is expected to take about a few seasons from now, after which, motorists will be able to partake of one of the finest tours by road, to be found in the East.

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SCHEDULE OF TOURS

Half-day Tours :

- HD1. A tour of the ancient city of Kathmandu in all its glory and colour of the days of yore, and a visit to the cottage industries where you will witness the craftsmen at work on the various handicrafts.
- HD2. A trip to the Buddhist Stupa of Bodhnath and an interview with the Chinai Lama. Then on to the Hindu shrine of Pashupatinath, where you will find one of the oldest Hindu pilgrimage centres of gilt and colour. From here you are taken to Bhatgoan, the old principality of the valley.
- HD3. A tour up the 500 steps of Swayambhunath will enrich your view of the valley before proceeding to Balaju, the water garden with 22 spouts. From here you continue to Patan, the oldest principality in the valley, all colourful and exotic in architecture and art, that words cannot describe.
- HD4. Motor to the Bodh Nilkantha shrine of ancient history and then to the Museum to see the Leather Cannons, Napoleon's sword, etc., among a collection of some of the rarest antiques. Then proceed to the old village town of Kirtipur, still resplendent and untouched by modern days.

HD5. A tour to Chovar, the legendary gorge and temple of mediaeval Nepal from where a magnificent view of the valley beneath as well as of the snows is available.

HD6. A half day tour to the ancient village of Thankot at the foot of the Chandragiri Pass. Here you will see the original gateway to the Kathmandu Valley with its old stone cobbled roads. From the hill above the village approaching the pass, one gets a glorious panorama of the surrounding hills and valley. One may also witness trains of human freighters coming in from far off areas as in the days of old.

HD7. A special air-cruise of the snowy range of the Himalaya mountains. This flight is subject to a minimum of 28 passengers booking and the duration is 1.5 hours flying from Kathmandu to Everest in the east and Dhaulagiri in the west.

Trekking, Hunting and Fishing excursions are catered for by various Agencies and information can be made available upon request with requirements in detail.

Full Day Tours :

FT1. An exhilarating tour to Nagarkot, some 8,500 feet above sea level, for a sight of the giant white gods of the Himalayas from Everest to the Annapoorna range. This trip is at present considered unsuitable for elderly people due to some climbing to be undertaken. It is, however, probable this trip may be extended to all in about eight months time when the road under construction is expected to be completed.

FT2. Here is a full day tour of Patan, the ancient city of the gods, where one can have the opportunity of study and closer familiarisation of the past wealth in Nepalese religion, art and culture. In actual

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fact, a close study would really occupy a number of days and reels of film to capture the wonders therein.

FT3. A full day tour of Sunderijal, the beauty spot and rendezvous of the valley, and a trek out to Changhu Narayan, where the oldest shrine in the east exists, is compensated by its magnificent views and natural scenic surroundings of rural life in the hills of Nepal.

FT4. Another full day tour of ancient art and culture at the old principality of Bhatgoan and its environs will live in your memories of the colourful visit to this home of temples, and the Living Goddess.

Tariffs by private Auto—Max. 4 persons

Transfers to and from the airport and hotel	Rs. 10.00 per car
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Tour No. HD1, 2, 3, 4, 5, and 6	...	„	30.00	„	„
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Tour No. FT1, 2, 3, and 4	...	„	60.00	„	„
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Rates for Tour No. HD7 are subject to a full contingent or a minimum of 20/28 persons. Quotations are available against specific enquiries on application.

The above rates include all entrance fees, transport and the services of an English speaking guide.

Any combination or special itinerary may be utilised at the same rates without extra charge, unless requested specifically.

INDEPENDENT TOURS

Call on your travel agent and discuss your problems on any matter, or if you are at the airport and want any assistance, do not hesitate to contact him. He will be pleased to furnish you, absolutely free of charge, brochures, folders, etc., you may need regarding tourist facilities and travel in Nepal.

Interpreter guides meet all visitors upon arrival and facilitate in all matters pertaining to custom, immigration, and other clearing formalities. They will also be able to assist you with solution to any problem on transport, reservations, accommodation, etc. This free service is yours—just for the asking.

Your agent undertakes all matters pertaining to your travel problems, be it tours within or outside Nepal. Itineraries for treks, hunting or even shopping excursions are but simple matters. As authorised agent for international carriers, he can book or reserve seats and even issue tickets to any part of the world on the particular service of your choice. He is also able to offer facilities for insurance, banking, forwarding and clearing under arrangements with his oversea agencies.

Where to stay? A problem almost everywhere for the traveller. But here he can help you through his association with a number of hotels and will undertake all reservations.

For the guidance of visitors proceeding independently, hereunder is a schedule of transport charges based on the trip, exclusive of guide.

Transport Charges :

1. To Market or City area only	... Rs. 2.50
2. " " " " and back	... " 5.00
3. To Balaju and back	... " 5.00
4. To Rabi Bhawan only	... " 5.00
5. " " " and back	... " 10.00
6. To Delhi Bazar and back	... " 5.00
7. To Singha Durbar only	... " 3.00
8. " " " and back	... " 5.00
9. To Shanti Bhawan only	... " 5.00
10. " " " and back	... " 10.00
11. To Pashupati Nath and back	... " 12.50
12. To Budha Nilkantha and back	... " 10.00
13. To Patan and back	... " 10.00

14. To Swayambhu Nath and back	... Rs. 12.50
15. To Bodhnath and back ...	... „ 10.00
16. To Bhatgoan and back ...	... „ 15.00
17. To Sunderijal and back ...	... „ 15.00
18. To Chovar and back ...	... „ 17.50
19. To Godavari and back ...	... „ 20.00
20. To Airport	... „ 12.00
21. „ „ and back ...	... „ 20.00
22. To Nagarkot and back ...	... „ 45.00

Waiting charges are leviable after the first half hour or part thereof at Re. 1.00 per hour. A further charge is leviable for petrol on longer trips.

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SAY IT IN NEPALESE

Nepalese is the *lingua franca* of the country and is spoken by some eight million people. Even in the remotest parts where the various castes and tribes have their own dialects, it will assist you. Nepalese will always place you at an advantage and help you to get along with the people, for they will naturally be pleased to see a stranger interested in them and, particularly, in their language.

The Nepalese equivalents given in Roman script, as under, follow the manner in which English is normally read. Each letter or combination of letters is used for the sound it represents. Grammatical rules have not been strictly adhered to, because we are following the colloquial system, and the contents have been so selected that they are the easiest to pronounce.

GUIDE TO PRONUNCIATION

<i>Spelling</i>	<i>Pronunciation</i>
A	A — As in — Art
A	Aw — As in — All
E	E — As in — East
U	U — As in — Put
AE	Oi — As in — Oil
O	O — As in — Old
AU	Ow — As in — Gown

When a vowel is followed by a vowel, the combination should be pronounced quickly as one letter.

K	K — As in — Kind
KH	Kha — As in — Po-kha-ra (A town in Nepal).
G	Gaw — As in — Gawky
GH	Gha — As in — Sangha (Society)
CH	Cha — As in — Char
CHH	Chha — As in — Chhatak ($\frac{1}{8}$ of a lb. approx.)

*Spelling**Pronunciation*

JH	Jha — As in — Jhanda (Flag)
T	Taw — As in — Tawdry or Torch
TH	Tha — As in — Thumb
D	D — As in — Dusk
DH	Dha — As in — Dharma (Religion)
N	N — As in — North
P	Pa — As in — Punch
F	Fa — As in — Fir
B	Baw — As in — Border
V	Va — As in — Valve
M	Ma — As in — Mercy
Y	Ya — As in — Young
R	R — As in — Run
L	L — As in — Love
S	Shaw — As in — Shop
H	Haw — As in — Haul

Where a consonant is followed by a consonant, the letters are to be pronounced quickly as one letter.

The combination of the letters CH and H—"CHH"—is sometimes also pronounced as "SH", as in shatter.

NUMERICALS

*English**Nepalese*

1	<i>Ek</i>
2	<i>Dui</i>
3	<i>Teen</i>
4	<i>Char</i>
5	<i>Panch</i>
6	<i>Ch-ha</i>
7	<i>Sa-at</i>
8	<i>Ath</i>

<i>English</i>	<i>Nepalese</i>	<i>Note</i> :—The figures needed to complete the sequence from 10 to 20 and so on can be arrived at by adding the requisite figure from 1 to 9 and the word 'ra'. A few examples are given below :—
9	<i>Na-u</i>	
10	<i>Dus</i>	
20	<i>Bees</i>	
30	<i>Tees</i>	
40	<i>Cha-lees</i>	$21-20+1 = \text{Bees ra ek}$
50	<i>Pa-chas</i>	$33-30+3 = \text{Tees ra teen}$
60	<i>Sathi</i>	$52-50+2 = \text{Pachas ra dui}$
70	<i>Satri</i>	$164 = \text{Ek Saya sathi ra char}$
80	<i>A-see</i>	
90	<i>Nab-bae</i>	
100	<i>Saya</i>	
1,000	<i>Hajar</i>	

DAYS OF THE WEEK

Sunday	<i>Aetbar</i>
Monday	<i>Sombar</i>
Tuesday	<i>Mungalbar</i>
Wednesday	<i>Budhabar</i>
Thursday	<i>Bihibar</i>
Friday	<i>Sukrabar</i>
Saturday	<i>Sanibar</i>
Week	<i>Haftva</i>
Month	<i>Mahina</i>
Year	<i>Sal or Barsa</i>

PHRASES

Good Morning
Good Afternoon
Good Day
Good Night

In Nepalese, there are no terms translatable for such forms of salutation. The collective term for all four occasions is the English equivalent of "How are you?" or "How do you do?", which is translatable into "NAMASTE."

Good Bye

Here again, there is only the same equivalent, "NAMASTE."

<i>English</i>	<i>Nepalese</i>
How are you	<i>Tapai Lai Kasto Ch-ha</i>
Thank you	<i>Dhan-ya-vad</i>
Pardon me	<i>Malai maf garanus</i>
Come in	<i>Bhitra au, or An-us</i>
Come here	<i>Yahan au</i>
At once or quickly	<i>Cheto</i>
How Much	<i>Kat-ie, chau</i>
How many	<i>Kat-ie</i>
Speak slowly	<i>Best-ar-ae bola</i>
Understand me	<i>Malai buj-chau</i>
I don't understand	<i>Ma buj-dena</i>
Turn left	<i>Bay-an</i>
Turn right	<i>Day-an</i>
Go straight	<i>So-jae</i>
This way	<i>Ya-ta</i>
This	<i>Yo</i>
What is this .	<i>Yo ka ho</i>
I want water	<i>Ma pani cha-han-chun</i>
What is the time	<i>Kat-ie ba-jyo</i>
What is your name	<i>Tapae ko nam ho</i>
I want to eat	<i>Ma kha-na cha-han-chun</i>
Sit down	<i>Basa or Boes-noos</i>
Stop	<i>Roka</i>
I am hungry	<i>Ma Bhuka-ako chun</i>
I am thirsty	<i>Ma ter-kha-ako chun</i>
I am tired	<i>Ma thaka-ko chun</i>
Help me	<i>Malae madad-gara</i>
Lost my way	<i>Bato vulyo</i>
That	<i>Tyo</i>
How far is it	<i>Ka-te tadha cha</i>
Take me there	<i>Malae tahan laga</i>
Hot water	<i>Tato pani</i>
To meet	<i>Bhet-an-oo</i>

<i>English</i>	<i>Nepalese</i>
Excuse me	<i>Krepaya maf garnu</i>
Where is the shop	<i>Pasal kahan ch-ha</i>
I don't know	<i>Mathaha paundena</i>
Is it far	<i>Dharae tadha cha</i>
There	<i>Tahan</i>
Which way	<i>Kata</i>
That way	<i>Ta-ta</i>
When	<i>Kahela</i>
To see	<i>Dhek-noo or harnoo</i>
To ask	<i>Sodhan-oo</i>
To speak	<i>Bol-noo</i>
To answer	<i>Ja-wab-dinoo</i>
To call	<i>Bolanoo</i>
To say	<i>Vanoo</i>
To put	<i>Laganoo</i>
To take	<i>Lenoo</i>
Please show me	<i>Malai dhek-an-oos</i>
Do you understand	<i>Tapai buj-noo hun-cha</i>
Wait here	<i>Tahan purkhau</i>
Clean this	<i>To safai garnu</i>
Drive slowly	<i>Bis-tara hako</i>
Take a seat	<i>Bos-or</i>
Have you	<i>Temesela</i>
Day before yesterday	<i>Austi</i>
Day after to-morrow	<i>Pur-si</i>
Cup of tea	<i>Ek cup chha</i>
Small change	<i>Sieka</i>
Just a minute (beckon)	<i>Ek minute vetra</i>
„ „ „ (wait)	„ „ <i>parkhanu</i>
Meet	<i>Bhetanoo</i>

<i>English</i>	<i>Nepalese</i>
Very expensive	<i>Dhara khar-cha lagdo</i>
Very hot	<i>Dheri Gurum</i>
Where is	<i>Kaha chau</i>

WORDS

Hotel	<i>Hotel</i>
Motorcar	<i>Motorcar</i>
Rickshaw	<i>Rickshaw</i>
Luggage	<i>Saman</i>
Servant	<i>Nokar</i>
Room	<i>Kumra or Kotha</i>
Door	<i>Doka</i>
Window	<i>Jhalo</i>
Plate	<i>Rekabi</i>
Fork	<i>Kat-a</i>
Spoon	<i>Cham-cha</i>
Knife	<i>Chhur-ri or Chak-koo</i>
Cup	<i>Cup or Kachaura</i>
Bread	<i>Roti</i>
Butter	<i>Mukhun or Naune</i>
Cheese	<i>Pun-eer</i>
Salt	<i>Ni-muk or Nun</i>
Pepper	<i>Gol-mirich</i>
Hot	<i>Tato</i>
Cold	<i>Cheso</i>
Bathe	<i>Snan-gurna</i>
Soap	<i>Sa-bun</i>
Towel	<i>Ru-mal Thulo</i>
Toilet paper	<i>Ka-guz</i>
Bathroom	<i>Snan-na-kota</i>

<i>English</i>	<i>Nepalese</i>
Hair cut	<i>Roun Kata</i>
Comb	<i>Kang-io</i>
Shoes	<i>Juta</i>
Clothes	<i>Kap-ra</i>
Tailor	<i>Dar-zee or Sujekar</i>
Food	<i>Kha-na</i>
Rice	<i>Bhat or Chamal</i>
Curry	<i>Curry</i>
Fish	<i>Mach-a</i>
Chicken	<i>Kuk-ra</i>
Mutton	<i>Khas-i</i>
Egg	<i>Phool</i>
Milk	<i>Doodh</i>
Fruit	<i>Phal</i>
Vegetables	<i>Sub-ji</i>
Bed	<i>Be-chou-na</i>
Bedsheet	<i>Chad-er</i>
Pillow	<i>Si-raan or Tak-eya</i>
Mosquito net	<i>Jhool</i>
Chair	<i>Chou-ki</i>
Table	<i>Maize</i>
Dust	<i>Milo</i>
Floor	<i>Ja-meen</i>
Morning	<i>Subaha</i>
Evening	<i>Sha-m</i>
Night	<i>Rat-tri</i>
Today	<i>Aj</i>
Tomorrow	<i>Kal or Vole</i>
Yesterday	<i>He-jo</i>
Man	<i>Man-us</i>

<i>English</i>	<i>Nepalese</i>
Woman	<i>Stree</i>
Boy	<i>Chhel-o</i>
Girl	<i>Bet-i</i>
Child	<i>Buch-a</i>
Book	<i>Ki-tab</i>
Paper	<i>Ka-guz</i>
Full	<i>Bhar-eko or Pura</i>
Half	<i>Adhi</i>
Medicine	<i>Dawa</i>
Money	<i>Paisa</i>
Road	<i>Sud-uk</i>
Bazar	<i>Bazar</i>
Letter	<i>Put-rau</i>
Sun	<i>Sur-iya</i>
Moon	<i>Chandra-ma</i>
New	<i>Ney-a</i>
Old	<i>Pur-ana</i>
Time	<i>Bela or Bajyo</i>
Yes	<i>Ho</i>
No	<i>Hona or ahan</i>
Who	<i>Ko</i>
Which	<i>Kis-lay or Kuna</i>
What	<i>Ka</i>
Where	<i>Kaha</i>
Why	<i>Kyu or Ka-ho</i>
Here	<i>Yahan</i>
There	<i>U-han or Tahan</i>
I	<i>Ma</i>
He	<i>Tyo</i>
Call	<i>Bolana</i>
She	<i>Tene</i>
It	<i>Yo</i>

<i>English</i>	<i>Nepalese</i>
We	<i>Hame</i>
You	<i>Teme-haru or Tapaiharu</i>
They	<i>Tene-haru or Uhanharu</i>
Me	<i>Malai</i>
Us	<i>Hamelae</i>
Her	<i>Ten-lae</i>
Them	<i>Tene-haru-lae</i>
Is	<i>Cha</i>
Good	<i>Asal</i>
Big	<i>Thu-lo</i>
Small	<i>San-o</i>
Expensive	<i>Dhara khar-cha</i>
Cheap	<i>Sasto</i>
Clean	<i>Saf-a</i>
Dirty	<i>For</i>
Late	<i>Abar</i>
Say	<i>Vana</i>
Warm	<i>Nyano</i>
Much	<i>Dha-rae</i>
Far	<i>Tad-ha</i>
Near	<i>Na-jik</i>
Bad	<i>Khar-ab</i>
Cover	<i>Dhak-na</i>
Costly	<i>Mahan-go</i>
Cut	<i>Ka-ta</i>
Danger	<i>Afat</i>
Deep	<i>Ga-dha</i>
Drink	<i>Pi-oo or Khan-u</i>
Early	<i>Sab-ar-ae</i>
Eat	<i>Khan-u</i>

<i>English</i>	<i>Nepalese</i>
Go	<i>Jan-u</i>
Green	<i>Har-eyo</i>
Black	<i>Kal-o</i>
Red	<i>Rato</i>
House	<i>Ghar</i>
Ink	<i>Ma-se</i>
Leave	<i>Cho-da</i>
Long	<i>Lam-o</i>
Street	<i>Sad-ak</i>
Name	<i>Nam</i>
Needle	<i>Say-o</i>
Orange	<i>Sun-tara</i>
Pay	<i>Ter-a</i>
Pen	<i>Kal-am</i>
Razor	<i>Chur-a</i>
Rest	<i>Aram leno</i>
River	<i>Nad-ee</i>
Home	<i>Kho-tha</i>
Shirt	<i>Kam-ejh</i>
Shop	<i>Pasal</i>
Short	<i>Chot-toe</i>
Sick	<i>Be-mar-e or Berame</i>
Sleep	<i>Soot-a</i>
Speak	<i>Bola</i>
Start	<i>Suroo karna or Suru-gaia</i>
Take	<i>Laga</i>
Tea	<i>Cha-ye</i>
Thread	<i>Tha-go</i>
Town	<i>Sahar</i>
Train	<i>Gadi or Gari</i>

<i>English</i>	<i>Nepalese</i>
White	<i>Sa-da</i>
Yellow	<i>Pah-alo</i>
Those	<i>Teneharu</i>
Village	<i>Gown</i>
Boat	<i>Dunga</i>
Heavy	<i>Garunga</i>
Flower	<i>Fulla</i>
Tree	<i>Rukha</i>
Friend	<i>Sathi</i>
Music	<i>Sangita</i>
Fast	<i>Chhito</i>
Slow	<i>Dhilo</i>
Hill	<i>Pahara</i>
Lake	<i>Talawu</i>
Rain	<i>Barasa-da</i>
Wet	<i>Bhijeko</i>
Dry	<i>Sukhha</i>
Boa	<i>Garipa</i>
Dark	<i>Andhyar</i>
Light	<i>Wujhyalo</i>
North	<i>Wuttara</i>
South	<i>Dakshina</i>
East	<i>Purba</i>
West	<i>Pachhima</i>

SENTENCES

Where can I get a reliable hotel *Biswas garno laiko hotel malay kaha pawnoo suk chun.*

Please take me to some beauty spots in Nepal *Krapaya Nepal ma Koonai ramaniya drushio malai dekanoo legnuhuncha.*

*English**Nepalese*

Would there be time for us
to go round the town

Please ask the bearer to put
in fresh bathwater

Let the sweeper clean the
room properly

I want to go to a Chinese
restaurant

Please come and pick me up
at the hotel to-morrow

Please have a cigarette

How much do I pay you

Please open the door

Please shut the window

What is your name

I am an American

Turn to the right

Please go straight

Do you speak English

Please get me a newspaper

Where is the Gen. Post Office

Please take me to the Tele.
Office

Get me a taxi

I want my { breakfast,
dinner,
lunch. }

Please mail this letter

I want to cash a cheque

*Sahar goomna gana lai hamiluroo
lai some-a wola.*

*Krupaya snan garese choko pani
ko nimila bearer lai bhanoo
wala.*

*Chamie lai kota tiksita suffa
garno deo.*

*China restaurant ma jana
chahanchun.*

*Krupaya bholi hotel maian
malai leenoo vola.*

Krupaya cheroot khanoos.

*Tapai lai malay katie ternoo
percha.*

Krupaya dhoka kholnoos.

Krupaya chal bundagarnoos.

Tapai ko nam k-a ho.

Ma American chun.

Dya tira parka.

Krupaya sorjai janoos.

Tapai English bolnoo huncha

Krupaya malai yota akhbaryanoos.

Ulak uda kaha chan.

*Krupaya malai tar ghur ma lay
janoos.*

Ma lai yota taxi deo.

Ma bhat khanoo chanchun.

Krupaya ya chitty patiedeennoos.

Ma cheque satno chanchun.

English

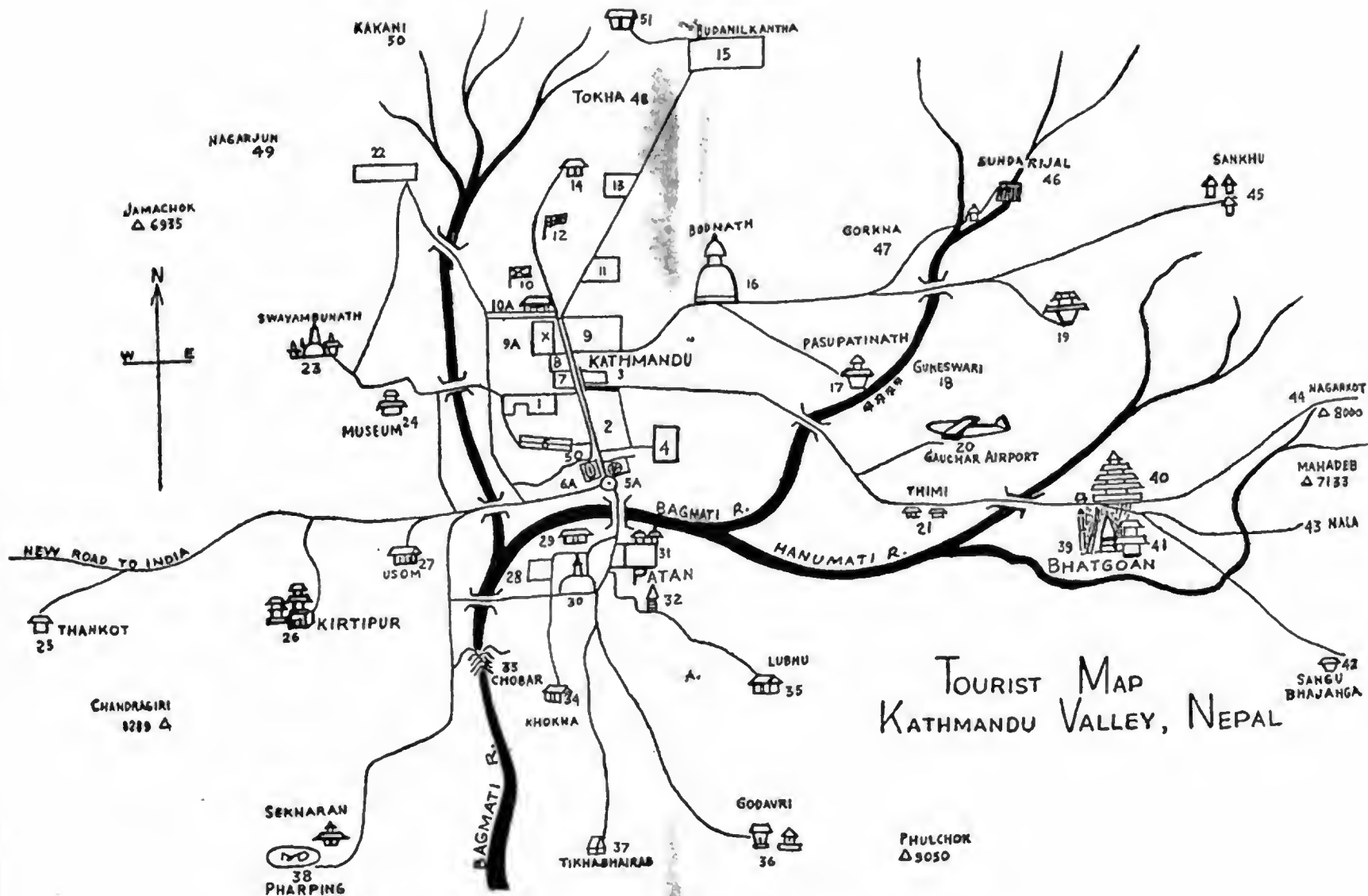
I want Nepalese money
 Take me to a medical store
 I am a visitor to Nepal
 I am tired
 I want to sit down for a while
 I have lost my way
 What time is it now
 Please call me at 6 in the morning
 Take me to the bank
 I am hungry
 What are Nepal's famous handicrafts
 Show me some silverware
 What is the price
 Bring some tea
 Please pack it well
 Please reduce the price
 Let us go back now
 It is getting late
 Let me have the bill
 Take me to a good doctor
 When does the plane leave
 When does the train leave

Nepalese

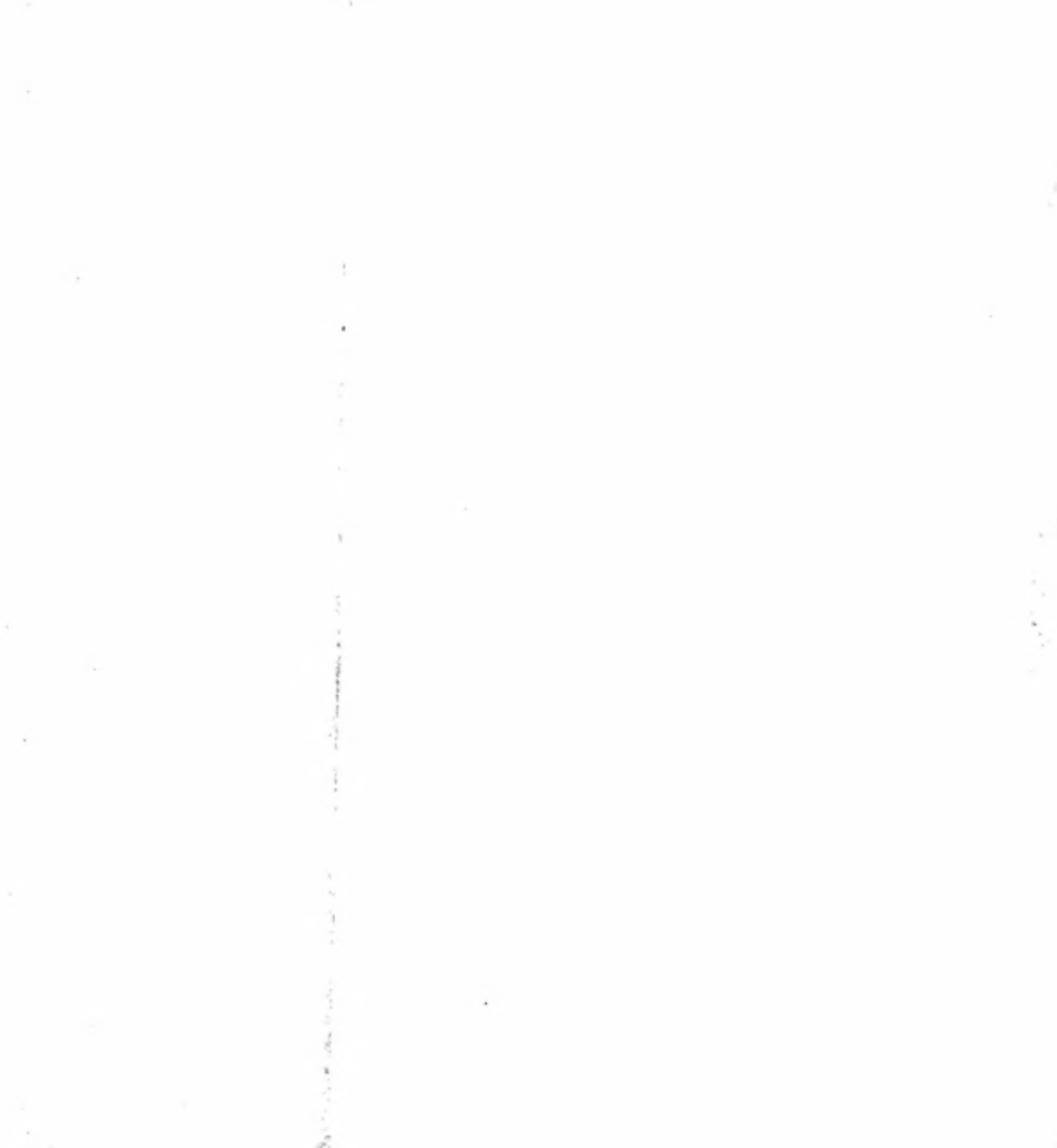
Ma Napalese rupiah chahauchun.
Malai ausdhalay pasal malayjanu.
Ma Nepal hearina ay ko chun.
Ma thaka ko chun.
Ma ek busna chanchun.
Malai bato vulay ko chun.
To katic bajyo.
Krupaya bihanoo chau bajia bhet
now awnoo vola.
Malai bank ma lay jou.
Ma bhuka -ako chun.
Nepal ko pracut hastakala ka
chun.
Chandey ko kuni bhara burtan
malai dekhov.
Male katic chan.
Cha leaw.
Krupaya ramrosita yo banda
garooos.
Krupaya molc kum garooos.
Hamcheru harkera jawoon.
A bir bejyo.
Malai bill deo.
Malai asal doctor ka lagay deo.
Hawai jahaz kahilay urchau.
Rail gari kahilay chulchan.







TOURIST MAP
KATHMANDU VALLEY, NEPAL



INDEX TO TOURIST MAP

KATHMANDU

- 1 Hanuman Dhoka
- 2 Tundi Khel
- 3 Rani Pokhri (Tank)
- 4 Singha Durbar (Secretariat)
- 5 Bhim Sen's Tower
- 5A Stadium
- 6 Shopping area
- 6A Cottage Industries
- 7 Nepal Travel Service & Tourist Tavern
- 8 Hotel Royal
- 9 The Royal Palace
- 9A Kaiser Shum Sher's Library
- 10 British Embassy
- 10A Govt. Dairy
- 11 Snow View Hotel
- 12 Indian Embassy
- 13 Govt. Guest House
- 14 Indian Post Office
- 15 Budanilkantha
- 16 Bodnath Temple
- 17 Passupattinath Temple
- 18 Guheswari Shrine
- 19 Changu Narayan
- 20 Airport
- 21 Thimi
- 22 Balaju Water Gardens
- 23 Swayambunath Temple
- 24 Museum

KIRTIPUR

- 25 Thankot Village
- 26 Kirtipur Town
- 27 Rabi Bhawan (USOM)

PATAN

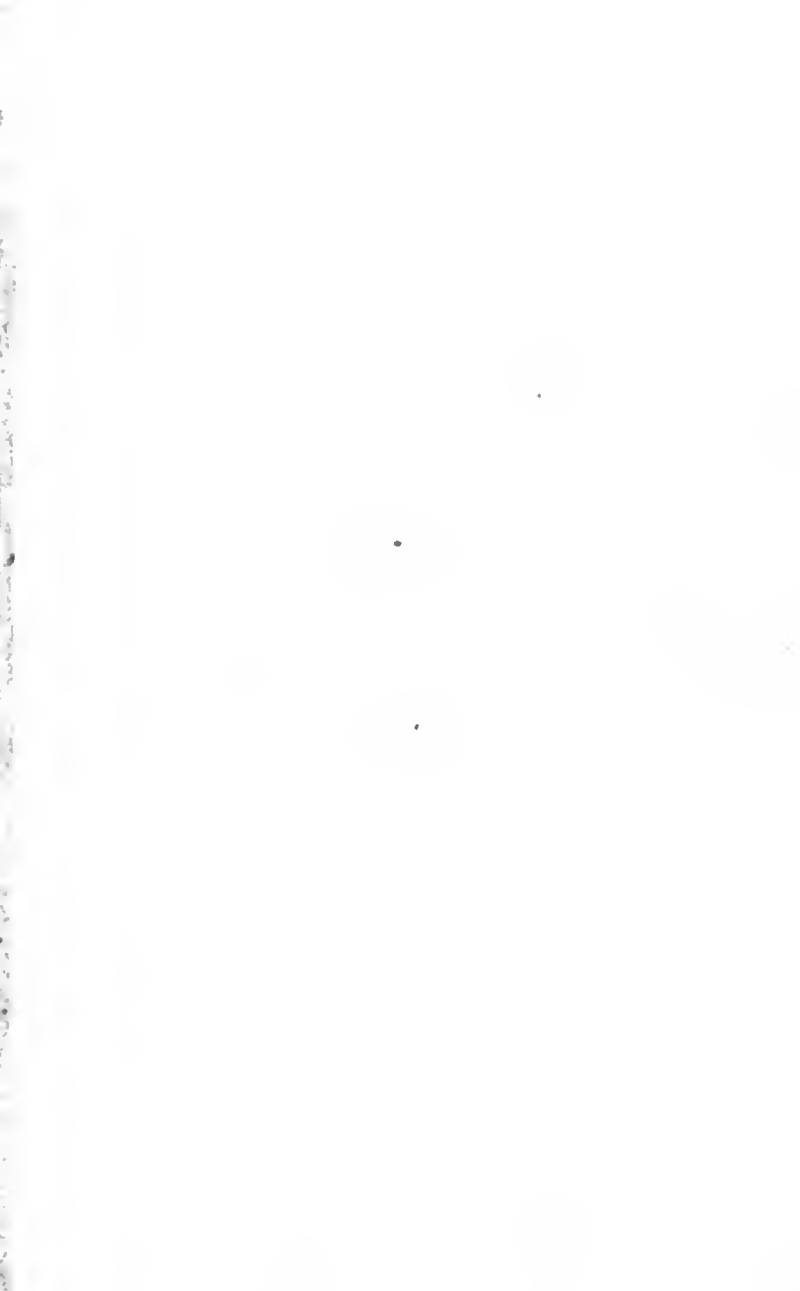
- 28 Zoo
- 29 Hospital
- 30 Buddhist Stupa
- 31 Durbar Square
- 32 Krishna Mandir
- 33 Chobar Gorges
- 34 Khokua Village
- 35 Lubhu Village
- 36 Godavri (Springs)
- 37 Tikhabairab
- 38 Pharping

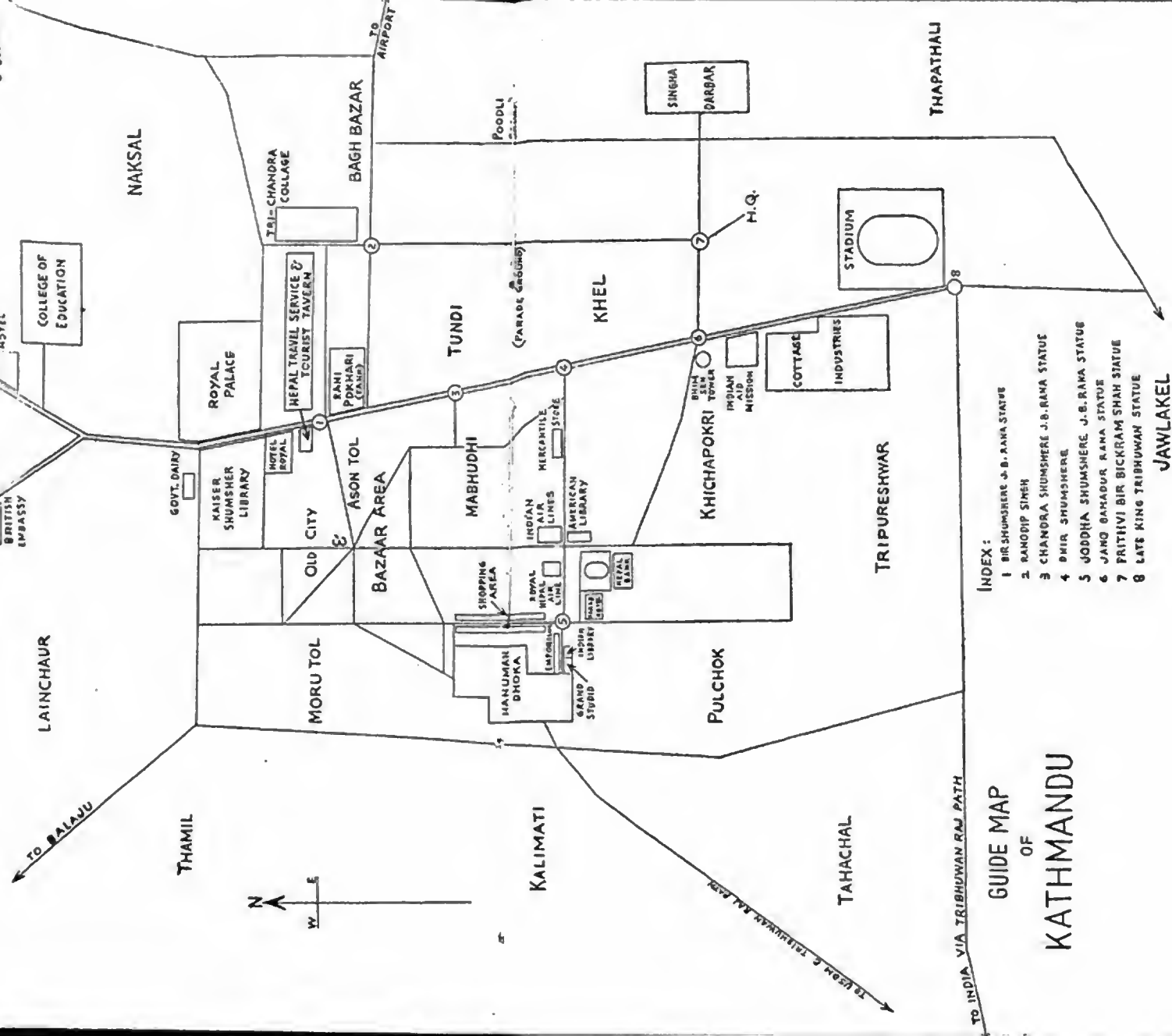
BHATGOAN

- 39 Durbar Square
- 40 Five Stage Temple
- 41 Mahabodh
- 42 Sangu
- 43 Nala Village
- 44 Nagarkot
- 45 Sauker Village
- 46 Sundarijal
- 47 Gorkna Reserve
- 48 Tokha Village
- 49 Nagarjun Reserve
- 50 Kokani Village
- 51 Sanatorium

Δ—Altitude of surrounding Hills

- | | | | | | |
|----|-------------------|----|----------------|----|----------------|
| 52 | Jamachok 6,935 | 53 | Phulchok 9,050 | 54 | Nagarkot 7,001 |
| 55 | Chandragiri 8,289 | 56 | Mahadeb 7,133 | | |

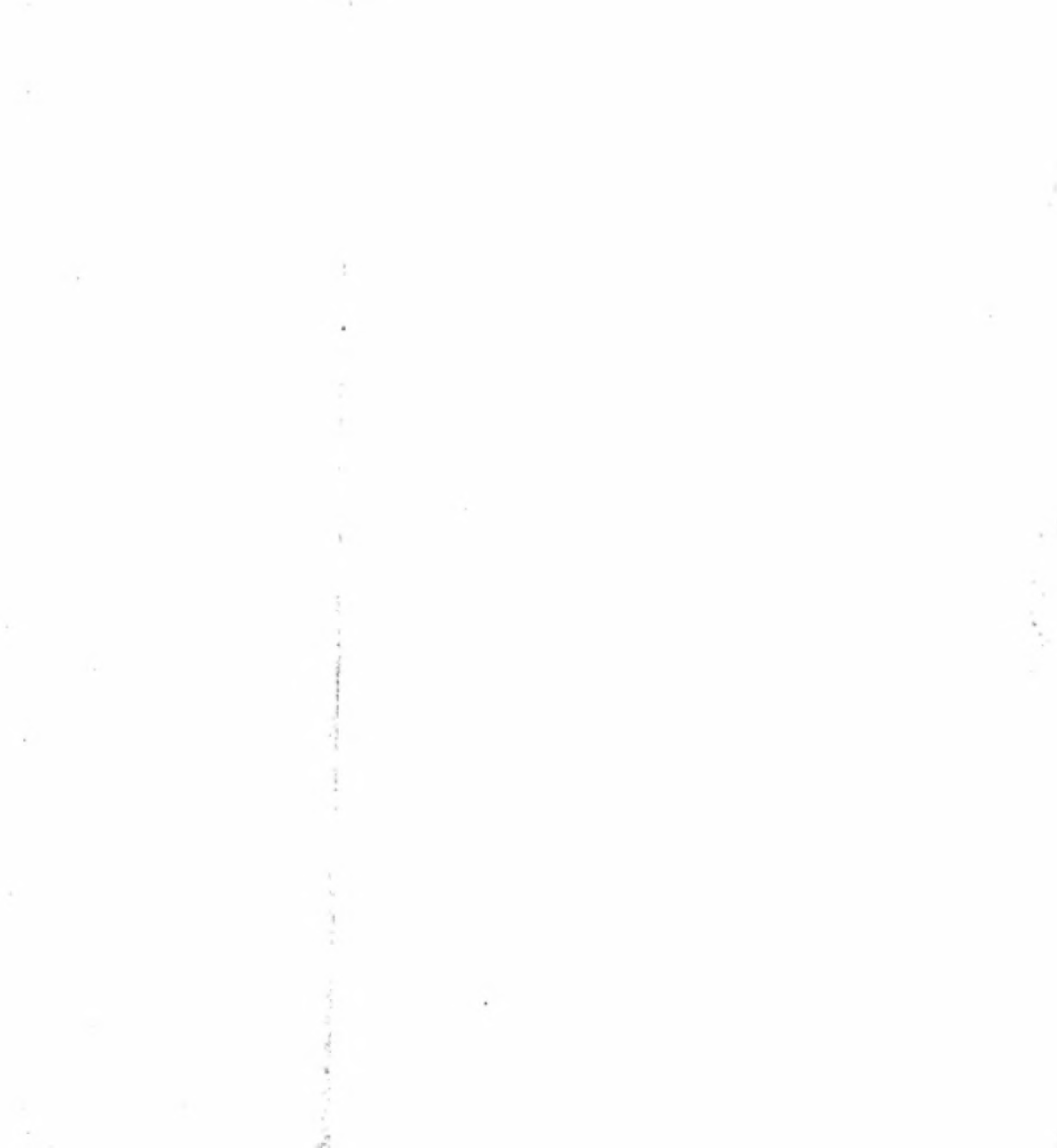




INDEX :

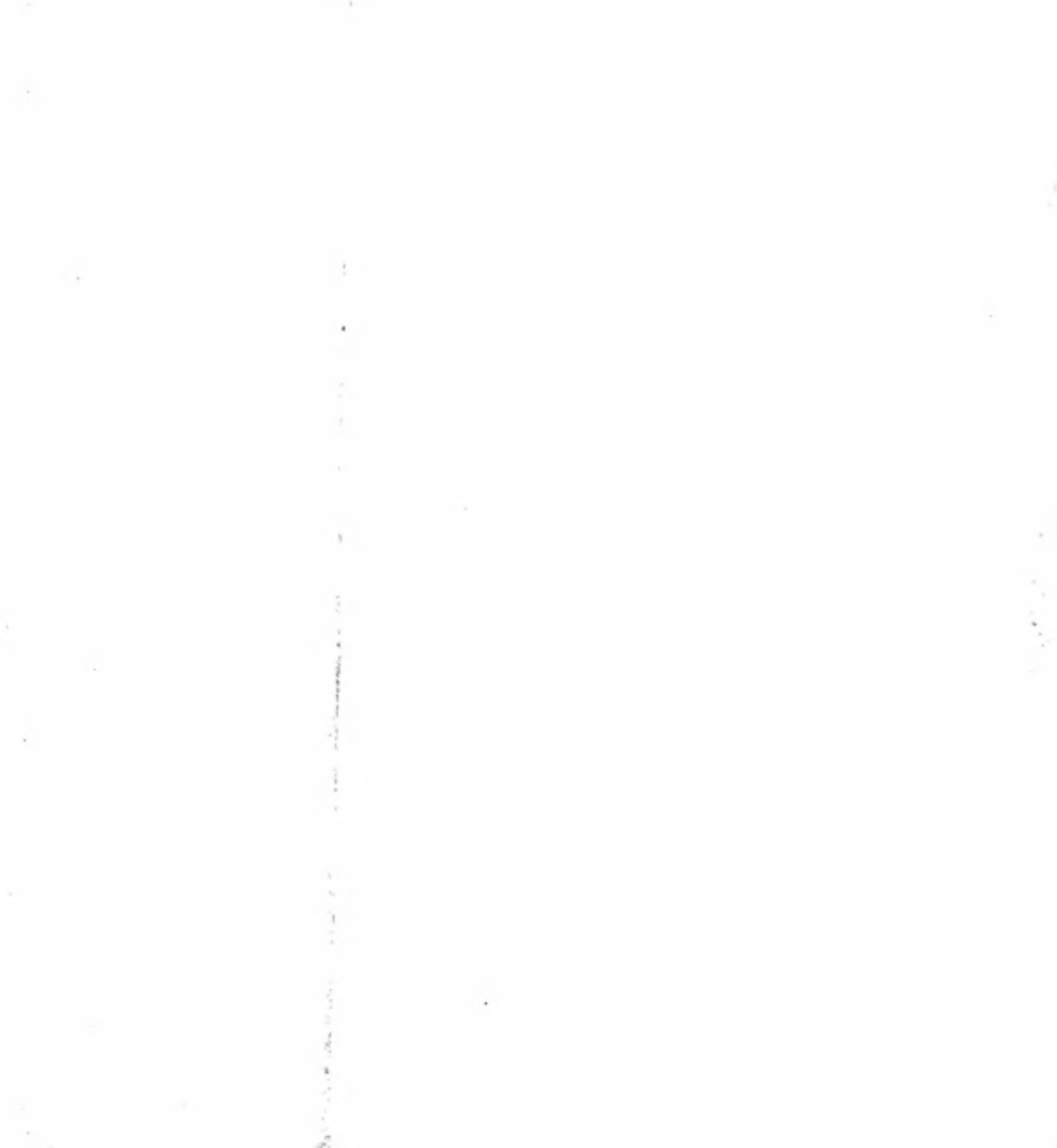
- 1 BIR SHUMSHERE J.B. RANA STATUE
- 2 RAHODIP SIMER
- 3 CHANDRA SHUMSHERE J.B. RANA STATUE
- 4 BHIR SHUMSHERE
- 5 JODDHA SHUMSHERE J.B. RANA STATUE
- 6 JANG BAHADUR RANA STATUE
- 7 PRITHVI BIR BICKRAM SHAH STATUE
- 8 LATE KING TRIBHUVAN STATUE

GUIDE MAP OF KATHMANDU



Scale 1"=20' Mill





"A book that is shut is but a block"

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